Al-Kashf wa Al-Bayān ‘an Tafsīr Al-Qur’ān

Volume 3

Unveiling and Elucidation
Of The Qur'ān Interpretation

Al-Kashf wa Al-Bayān 'an Tafsīr Al-Qur'ān

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Volume 3

Surat al-Baqarah

It was revealed in Medina:

It consists of twenty-five thousand five hundred characters, six thousand one hundred and twenty-one words, two hundred and eighty-six verses according to the Kufic number and the number of the Commander of the Faithful ʿAli (May Allah be pleased with him).

[232] ʿAbdullah ibn Ḥāmid Al-Aṣbahānī during my recitation to him informed us: Aḥmad ibn Muḥammad ibn Yūsuf informed us: Yaʿqūb ibn Sufyān aṣ-Ṣaghir narrated to us: Yaʿqūb ibn Sufyān Al-Kabīr narrated to us: Hishām ibn ʿAmmār narrated to us: Al-Walīd ibn Muslim narrated to us: Shuʿayb ibn Zurayq narrated to us, on the authority of ʿAṭāʾ Al-Khurasānī, that ʿIkrimah, said: Surat Al-Baqarah was the first revelation in Medina. (1)

The virtue of the Surah:

[333] Abū Al-Ḥasan ʿAbdul-Raḥman ibn ʿIbrāhīm ibn Muḥammad Aṭ-Ṭabarānī informed us: Da'laj ibn Aḥmad As-Sijzī informed us in Bagdad: Muḥammad ibn Hārūn narrated to us, Al-ʿAzraq ibn ʿAlī narrated to us, saying: Ḥassān ibn ʿIbrāhīm narrated to us, saying: Khālid ibn Saʿīd al-Madanī, on the authority of Abū Ḥāzim, that Sahl ibn Saʿd reported the Messenger of Allah (P.B.U.H) as saying:

"Everything has a hump, and the hump of the Qur'ān is Surat al-Baqarah. Whoever recites it in his house at night, Satan will not enter it for three days."(2)

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(1) [232] The assessment of the reliablity of the chain of transmitters:
Its chain is weak (Ḍaʿīf), including ʿAbdullah ibn Ḥāmid al-Aṣbahānī: He is mastūr (veiled) reporter.
This Ḥadīth Munqaṭiʿ (broken) chain of transmission from ʿIkrimah's words.
Aḥmad ibn Muḥammad ibn Yusūf: Disputed.

(2) [233] The assessment of the reliability of the chain of transmitters:
The chain of transmission is weak, including Khālid ibn Saʿīd ibn Abī Maryam, the freed slave of Ibn Jud'ān who is unknown, and Ibn Ḥajar said about him: Acceptable, meaning: If he is followed up.

[234] Muḥammad ibn al-Qāsim ibn Aḥmad al-Murattab during my

The authentication of Ḥadīth:

Al-Bayhaqī reported it in Shua'b al-Imān 4/47, 2161 from the route of Muḥammad ibn Aḥmad Al-ʻUdī. Abū Ya'lā reported it in His Musnad 13/547 7554, also ibn Ḥibān reported it in His Ṣaḥīḥ as in Al-Iḥsān 3/59 780, so did Aṭ-Ṭabarānī in Al-Muʿjam al-Kabīr 6/163 5864. Similarly, Al-ʿAqīlī reported it in "Aḍ-Ḍu'fā' al-Kabīr 2/ḍ from the rout of al-Azraq ibn ʿAlī.

Al-Haythamī said in Al-Majmaʿ 6/312: It includes Saʿīd ibn Khalid al-Khuzā'ī al-Madānī, he is weak.

This Ḥadīth is evidenced by Abū Hurayrah's Ḥadīth, evidence for this Ḥadīth, ʿAbdullah ibn Masʿūd, and Ma'qil ibn Yasār, it was narrated with a good wording in these reports:

A-The first evidnece: From the Ḥadīth of Abū Hurayrah, may Allah be pleased with him, who said: The Messenger of Allah P.B.U.H said:

For everything there is a hump pinnacle and the hump pinnacle of the Qurʾān is Surat Al-Baqarah, in it there is an Ayah which is the master of the Ayat in the Qurʾān; [it is] Ayat Al-Kursī.

ʿAbd al-Razzāq reported it in Al-Muṣannaf in the book: Virtues of the Qurʾān, chapter: Teaching the Qurʾān and its virtues 3/376 6019, and al-Tirmidhī in the book: Virtues of the Qurʾān, chapter: What came about the virtues of Surat al-Baqarah and Ayat al-Kursi 2878, and al-Ḥamīd in 2878. Al-Musnad 2/437, and Ibn ʿUday in Al-Kāmil 2/249, and Al-Ḥakīm in Al-Mustadrak in the book: At-Tafsīr, in the name of Allah the Most Gracious, the Most Merciful, from Surat Al-Baqarah 2/285 3027) All of them are from the path of: Ḥākim ibn Jubayr, on the authority of Abū Ṣaliḥ, on the authority of Abū Hurayrah.

At-Tirmidhī said: Unfamiliar Ḥadīth that we do not know except from the Ḥadīth of Ḥākim ibn Jubayr, and Shuʿbah was criticized byal-Ḥākim ibn Jubayr and graded him weak.

Al-Ḥākim said: This Ḥadīth was narrated through an Ṣaḥīh chain of transmission, but they did not report it. Adh-Dhahabī said in al-Talkhīṣ: It is Ṣaḥīh.

B - The second evidnece is the Ḥadīth of ʿAbdullah ibn Mas'ūdwho said:

(Everything has a hump, and the hump of the Qurʾān is Surah Al-Baqarah, and that when Satan hears Surah Al-Baqarah being recited, he leaves the house in which Surah Al-Baqarah is being recited).

Al-Ḥākim reported it in (Al-Mustadrak), in the book: The interpretation, reports concerning the virtue of Surat al-Baqarah as Mawqūf (stopped to a companion) (2060) and he said: "This Ḥadīth was narrated through an Ṣaḥīh chain of transmitters, and it was narrated as Marfūʿ (raised to the Prophet) with the same chain of transmitters.

And ad-Dārimī reported it in ((Musnad)) book: Virtues of the Qurʾān, chapter: On the merits of Surat al-Baqarah (3420), and aṭ-Ṭabaranī in (Al-Muʿjam al-Kabīr) 9/138 (8644).

From Āṣim ibn Abī An-Nujūd, on the authority of Abī Al-Aḥwaṣ, on the authority of Ibn Masʿūd.

Al-Ḥākim said: This Ḥadīth was narrated with a Ṣaḥīh chain of transmission.

C - On the authority of Ma'qil ibn Yasār, Al-Ḥākim reported it in the book: Al-Tafseer, In the Name of Allah, the Most Gracious, the Most Merciful, from Surat Al-Baqarah (3028), and he said: This Ḥadīth has a Ṣaḥīh chain of transmission, and they did not report it. Aḥmad said: They rejected his Ḥadīth.

recitation to him informed us: Abū ʿAmr ibn Maṭar narrated to us, saying: Abū ʿAbdullah Muḥammad ibn al-Musayyib narrated to us, saying: ʿAbdullah ibn Khubayq narrated to us: Yūsuf ibn Asbāṭ narrated to us, saying: Bashir ibn al-Muhājir narrated to us, saying, on the authority of ʿAbdullah ibn ʿUbaydah, his father reported the Messenger of Allah (P.B.U.H):

"Recite Surah al-Baqarah, for to take recourse to it is a blessing and to give it up is a cause of grief, and the magicians cannot confront it."(1)

[235] Abū Al-Husayn ʿAlī ibn Muḥammad ibn Al-Ḥasan al-Muqrīʾ informed us: Abū Aḥmad ibn ʿAdī Al-Ḥāfiẓ, narrated to us, saying: Muḥammad ibn Yaḥyá ibn Mandah narrated to us, Abū Muṣ'ab informed us: ʿUmar ibn Ṭalḥah al-Laythī narrated to us, on the authority of Saʿīd al-Maqburī, that Abū Hurayrah said: the Prophet (P.B.U.H) sent an expedition, then he followed them. Someone of them came and said:

Abū ash-Sheikh reported it in ((Amthāl aẓ-Ẓālimīn)) (274) with the wording: (Surat al-Baqarah is the hump of the Qurʾān and its peak), limiting it to this part only.

And in its chain of transmission is Abū ʿUthmān, not in al-Nahdī. Al-Ḥāfiẓ stated in ((Taqrīb at-Tahdhīb)) (8303): It is acceptable, meaning: If he is followed, and his father is unknown.

(1) [234] The assessment of the reliability of the chain of transmitters:

The transmission chain is weak.

It includes Muḥammad ibn al-Qāsim ibn Aḥmad al-Murattab. there is no criticizim or praise (Jarḥ or Taʿdīl) was raised about him, also Yūsuf ibn Asbāt is depatable, and Bashīr ibn al-Muhājir is Ṣadūq Layyin (truthful yet slightly weak narrator).

The authentication of Ḥadith:

In additon, Aḥmad reported it in ((Al-Musnad)) (22950, 22975, 23049), ad-Dārimī in ((Musnad)) (3391), al-Bazzār as in ((Kashf Al-Astār)) 3/86 (2302), and al-Baghawī in ((Sharḥ as-Sunnah)) 4/453 (1190), and al-Ḥākim in ((Al-Mustadrak)) 1/560.

Al-Baghawī said in Sharh al-Sunnah: This Ḥadīth is Ḥasan Gharīb (good but strange).

In addition, Ibn Kathīr graded it Ḥasan ((Tafsīr al-Qurʾān al-ʿAẓim)) 1/242.

Al-Hakim said: It is Ṣaḥīh according to Muslim conditions, and adh-Dhahabī agreed with him.

Al-Haythamī mentioned it in ((Majmaʿ Az-Zawāʾid)) 7/159, and he said: Its men are the men of Ṣaḥiḥ.

There are evidences for this Ḥadīth, including: The Ḥadīth of Abū Umāmah al-Bāhilī with Muslim in ((Aṣ-Ṣaḥīḥ)) Book: Prayer of the Travelers, Chapter: The virtue of reciting the Qurʾān and Surat Al-Baqarah (804), and others, and Allah knows best.

"The Messenger of Allah (P.B.U.H) sent an expedition force [comprised] of many, and he asked each what he could recite, so each one of them mentioned what he could recite - meaning what he had memorized of the Qurʾān."

He came to one of the youngest men among them and said:

"What have you memorized O so-and-so?" He said: 'I memorized this and that and Surat Al-Baqarah.' He said: 'You memorized Surat Al-Baqarah?' He said: "Yes." He said:

((Then go, for you are their commander)).

They said: O Messenger of Allah, He is the youngest of us, however, the Prophet (P.B.U.H) said: "He memorized Surat Al-Baqarah."(1)

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(1) [235] The assessment of the reliability of the chain of transmitters:

The compiler's chain of transmission is weak (Ḍaʿīf), it includes: ʿUmar ibn Ṭalḥah, who is Ṣadūq, except that Ibn ʿUday said about him: Some of his Ḥadīths about Saʿīd al-Maqbarī are not followed up by anyone.

I said: The transmission chain of this Ḥadīth is differed by:

ʿAbd al-Ḥāmīd ibn Jaʿfar at at-Tirmidhī (2876) and Ibn Khuzaymah (1509, 2540). He narrated it from ʿAṭāʾ. However, It is Mursal (Incomplete chain of transmission) Ḥadīth.

This chain of transmission is from the hidden Mursal, from which ʿUmar ibn Abī Ṭalḥah was omitted between Saʿīd al-Qabrī and Abū Hurayrah: Ata', the freed slave of Abū Aḥmad.

The authentication of Ḥadīth:

Ibn ʿUday reported it in ((al-Kāmil)) 6/94 through the compiler's chain of transission, on the authority of Abī Muṣʿab.

Further, the Ḥadīth was reported by al-Tirmidhī in the book: The virtues of the Qurʾān, Chapter: What was mentioned about the virtue of Surat al-Baqarah and Ayat Al-Kursī (2876), and Ibn Mājah reported it in al-Muqadimmah, Chapter: The virtue of learning and teaching the Qurʾān (217), and Ibn Khuzaymah in ((Ṣaḥīḥ)) 3/5 (1509), and Ibn Hibbān in ((Ṣaḥīḥ)) as in ((Al-Iḥsān)) 5/449 (2126), 6/316 (2578).

All of them narrated it from the path of ʿAbd al-Hamīd ibn Jaʿfar, on the authority of Saʿīd al-Maqbarī, on the authority of ʿAṭāʾ Mawlá Abī Aḥmad, on the authority of Abū Hurayrah, with a chain of transmission traceable to him.

At-Tirmidhī said: This Ḥadīth is Ḥasan.

This way is valid for witnesses and follow-ups. At-Tirmidhī improved it, Ibn Khuzaymah and Ibn Ḥibān graded it Ṣaḥīḥ.

It was reported by at-Tirmidhī (2876) following the previous route, via Al-Layth ibn Saʿd, on the authority of Saʿd al-Maqbarī, on the authority of ʿAṭāʾ mawlá Abī Aḥmad, on the authority of the Prophet (P.B.U.H as Mursal.

'Aṭa' the mawlá of AbūAḥmad, al-Ḥāfiẓ said: Its chain is Maqbūl (acceptable), meaning: If he is followed.

Interpretation:

Qurʾān 2:1#

Allah the most High said: {Alif-Lām-Mīm}

Scholars differed over the meanings of these individual letters (Muqattaʿh) which the surahs start with, so many of them hold the view that they are among the ambiguous verses the interpretation of which is known only to Allah (May He be exalted and glorified), whereupon we believe in their revelation and entrust their interpretation to Allah Almighty.

Abū Bakr as-Ṣiddīq (may Allah be pleased with him) said:

"There is a secret in every book, and the secret of the Qurʾān is the beginning of the surahs."

ʿAli Ibn Abī Tālib (may Allah be pleased with him) said:

"Every book has its own best part, and the best part of this book is the abbreviated alphabetical Letters."

Some other scholars interpreted them as follows:

According to Saʿīd Ibn Jubayr: They are the abbreviated names of Allah. If people had composed them well, they would have known Allah's greatest name. Have you not seen [i.e., considered] that when you say: (Alif, Lām, Rāʾ (, (Ḥā, Mīm" (, (Nūn(and all such other abbreviated letters and if you put them together, you can read them as "Al-Raḥmān". To the contrary, we were told that we would not be able to connect or combine them."

Qatādah stated that these abbreviated letters refer to the names of the Qurʾān."

ʿAbdul Raḥmān Ibn Zayd Ibn Aslam said:

"They are the names that indicate the beginnings of the Surahs."

Ibn ʿAbbās commented: "Allah has sworn by these letters. It was narrated by him that these letters are a kind of praise to Allah (may He be glorified and exalted)."

Besides, the Ḥadīth has a witness, ''Uthmān ibn Abī Al-ʿĀṣ (May Allah be pleased with him). It was reported by at-Ṭabarānī in ((Al-Muʿjam al-Kabīr)) 9/33 (8336).

It has a Mursal witness on the authority of Sulaymān ibn Yasār, which was transmitted by ʿAbd al-Razzāq in his ((Muṣannaf)) 3/376.

Abū al-ʿĀlīyah stated: Each and every letter is nothing but a key to one of the names of Allah Almighty, to His favors and afflictions, And they also refer to people`s terms.

ʿAbdul ʿAzīz Ibn Yaḥyá stated: "The meaning of these letters is that Allah Almighty mentioned them saying: Listen to them abbreviated, so that if you hear them altogether, you can realize their meaning.

Accordingly, these letters should be taught to children as abbreviated first. It is as if Allah had them hear those letters in singular syllables, so that they would know them if heard compiled."

Abū Rawq said: "They are meant to make the disbelievers stop making noise. The reason for that is the Prophet (P.B.U.H), used to recite the Qurʾān aloud in all the prayers, and those who disbelieved used to say, "Do not listen to this Qurʾān and speak noisily during [the recitation of] it that perhaps you will overcome." [26:41]

In addition, they perhaps clapped, whistled, and made noise to make the prophet make mistakes during the recitation of the Qurʾān. As a result, the Prophet was silent during the recitation thereof in both noon and afternoon prayers, but he recited Qurʾān out loud in the remaining prayers. Nevertheless, they annoyed him, so Allah Almighty revealed these abbreviated letters. When they heard those letters, they were confused and thought deeply about their meanings, a thing which diverted their attention from hurting the prophet and making him commit mistakes while reciting the Qurʾān. To that end, this was a way to have them listen to the Qurʾān and to benefit them."

According to al-Akhfash: "Allah only swears by the abbreviated alphabetical letters for their honor and virtue, and because they are the basis of His books revealed in different tongues and of His names and attributes, and the origins of the speech of nations, with which they get acquainted, have remembrance of Allah, and believe there is only one Allah, as if he swore by these letters that the Qurʾān is his book and wording, on which no doubt can be cast."

Al-Akhfash said: Allah Almighty swears by the abbreviated letters for their honor and grace [21/b] and because they form the basics of His Books revealed in different tongues, and the buildings of His beautiful names and His sublime attributes, and the origins of the speech of nations, by which they

come to know each other, and remember Allah Almighty and unite Him, as if he swore with these letters, the Qurʾān is His speech and His book, there is no doubt about it.

Thaʿlab said: "These letters are meant for notice and recommencement, thus knowing that the former speech has paused, e.g. Zayed will go.

The best and most reliable of the sayings about these letters is that they demonstrate the inimitability of the Qurʾān and the truthfulness of Muhammad (PBUH).

This is because each of these letters expresses all twenty-eight alphabetical letters.

Arabs express that something can be used to refer to the whole, such as the Almighty's saying:

{And when it is said to them, "Bow [in prayer]," they do not bow}[77:48]

That is to say, ordained to pray, they do not offer prayers), and His saying:

{No! Do not obey him. But prostrate and draw near [to Allah]} [96:19]

In other words, it means perform prayers. Allah Almighty used bowing and prostration to refer to prayers due to the fact that these are of its pillars.

And Allah Almighty said:

"That is for what your hands have put forth [of evil]" [8:51]

Hands here refer to the whole body. He also said:

{We will brand him upon the snout} [68:16]

That is, the nose. So, the hand and nose are used to refer to the body and face, respectively.

A poet, who had been told his wife memorized the Qurʾān, saw his wife learning the alphabet, he said to her:

When I saw her practicing the Alphabet.

I took hold of some of her hair.

One says that I learned a, b, c, d. He does not mean only these four letters; rather he means all of them.

He read: {All praise}, but rather meant all of the surah. There are many as such.

Likewise, Allah Almighty expressed with these letters the totality of the letters of the spelling, [22/a] where Allah Almighty alerted the Arabs and challenged them, so He said: I revealed this book from among the totality of the letters, the twenty-eight that are your language and your tongue, and on it are the structures of your speech, If Muhammad, peace and blessings of Allah be upon him and his family, is the one who says it of his own accord, then bring the like of it, or ten chapters of like it, or a chapter like it. When they were unable to do that after the challenge, it was proven that it is miraculous.

This is the saying of al-Mubarid and some scholars of Semantics (Ahl al-Maʿānī).

If it is argued: Can one letter express the intended meaning?

Would the Arab say: Alam, Zayd is standing? And Ḥām, ʿAmr is going?

We said: "Yes".

The Arabs often used of these letters to refer to the other.

A poet composed the following:

I said to her stand up for us, however

She said you stand up; do not think that we forget fear.

Meaning, you stand up.

Sībawayh composed in Ghaylān:

They called them to mount up,

They all said: come all and mount up.

In addition, Quṭrub composed:

A female slave who promised to come to me

To dye and delouse my hearing or wipe it.

Az-Zajjāj also composed:

I will meet good for good and evil for evil

Yet, I would not like to do evil, unless you want it

Al-Akhfash said: these letters are consonants, because they are indeclinable.

Abū An-Najm said:

I came from My feet would step in different ways

Ziyād like sheep

On the way, my steps formed the shape of Lām Alif

If one of the letters of conjunctions was joined to it, it makes it declinable, as Abū ʿUbaydah said:

If they gathered on Alif, Wāw

And Yāʾ, a fight would break out between them.

These letters take the masculine form to be in conformity of the wording, and take the feminine as if there is an implied statement.

According to Kaʿb al-Aḥbār:

Allah created al-Qalam (the Pen) from a green light and caused it to speak the 28 alphabetical letters, which are the origin of speech, then Allah Almighty equipped these letters with sound to be heard and pronounced.

Consequently, al-Qalam spoke these letters. A marked point was the very origin of all of this. The point looked at itself and felt humble before its maker (Allah). It wobbled being fearful of Allah, prostrated and then turned into ʿHamzah. Witnessing Hamza's humbleness, Allah Almighty stretched, prolonged, and detached it; as a result, it became Alif. Afterwards, He uttered it and made Al-Qalam' speak letter by letter (until it pronounced all 28 letters). Accordingly, Allah made them, the origin for all words, books, sounds, languages and phrases until the Day of Judgment, then Allah Almighty combined all alphabetical letters in (A, B, C, D) and made Alif, on account of its humbleness, the key to His first names and lead all alphabetical letters.

Scholars differed over the interpretation of Allah's saying (Alif, Lām, Mīm[1]

(1) The question of the abbreviated letters (Al-Ḥurūf al-Muqaṭaʿah) in the beginning of the surahs of the Qurʾān is one of the issues in which scholars differed greatly over it, so we will briefly mention the most prominent of their view, with the identification of the most correct of them:
The first view: It comes under the Mutashābih (obscure) which only Allah knows.
The second: They are letters, each letter symbolizing a meaning, and they differed as to what each letter symbolizes.
The third: It is to alert and draw the polytheists' attention to the Qurʾān and reflect on it.
Fourth: They are the names of the surahs with which it was opened.
Fifth: It is one of the names of Allah Almighty.
Sixth: They are oaths that Allah swore by.

[236] ʿAbdullah ibn Ḥamīd informed us: Muḥammad ibn ʿAbdullah: Ḥamīd ibn Shuʿayb narrated to us: Surayj ibn Yūsuf narrated to us: ʿAlī ibn ʿĀṣim, on the authority of ʿAtāʾ ibn As-Sāʾb, that Saʿd ibn Jubayr reported ibn ʿAbbas as commenting on Allah's statement as saying about (Alif, Lām, Mīm) saying: "Anā Allah Aʿlam". (1)

[237] ʿAbdullah ibn Ḥamīd informed us: Muḥammad ibn Yaʿqūb narrated to us, saying: Al-Ḥasan ibn ʿAlī ibn ʿʿAffān narrated to us: Abū 'Usāmah, on the authority of Abū Rawq, that Aḍ-Ḍaḥāk commented on (Alif Lām Mīm')

saying: "Anā Allah Aʿlam" (23/A). (2)

Seventh: It mentioned a statement of the miracles of the Qurʾān, so although the Qurʾān is composed of these letters that they address, yet they are incapable of opposing it with the same. This is the most correct saying that the majority of scholars held, and it is proven by the fact that the surahs that opened with abbreviated letters (Muqatta'h) letters are always mentioned in them after the Muqatta'h letters, the victory of the Qurʾān, and the statement of its miraculousness, and that it is the truth that is beyond doubt. Among those who adopt this view are Al-Farrāʾ, Quṭrub, al-Mubarrid, Ibn Kathīr, Ibn Taymiyyah, Abū al-Ḥajjāj al-Muzzī, az-Zamakhsharī, and others.

See: (Tafsīr Aṭ-Ṭabarī) 1/ 86-96, Al-Baghawī 1/58, 4/159, (Zād Al-Masīr) 1/20, (Al-Muḥarrar al-Wajīz) 1/ 138-141, (Tafsīr Ibn Kathīr) 1/ 38 - 41, (Aḍwā al-Bayān) 3/3, Risālahatul al-Ḥurūf al-Muqaṭṭaʿah, a study and opinion of ʿAbdul-Jabbār Sharārah.

(1) [236] The assessment of the reliability of the chain of transmitters:

Its chain of transmission is weak, including:

ʿAbdullah ibn Ḥamīd and Muḥammad ibn ʿAbdullah: No Jarḥ or Taʿdīl was raised (criticizm or praise) about both of them.

It also incudes: ʿAlī ibn ʿĀṣim ibn Ṣuhayb: He is Ṣadūq Yukhṭiʾ (truthful yet he made mistakes) and he insists on his mistakes.

This Ḥadīth relies on ʿAṭāʾ ibn As-Sāʿib, on the authority of Saʿīd ibn Jubayr, on the authority of Ibn ʿAbbās.

In addition, ʿAṭāʾ is a Ṣadūq but Muḍṭarib (shaky).

The authentication of Ḥadīth:

It was reported by at-Ṭabarī in ((Jāmiʿ al-Bayān)) 1/88, and Ibn Abī Hātim in ((Tafsīr al-Qurʾān al-ʿAẓīm)) 1/27 (43), and al-Bayhaqī in Asmā wa'l-Sifat. 1/164.

(2) [237] The assessment of the reliability of the chain of transmitters:

Its chain of transmission is weak, including the compiler's sheikh who was not mentioned with Jarḥ or Taʿdīl.

Ḥadīth: Ḥasan.

The authentication of Ḥadīth:

Ibn Abī Hātim reported it in (Tafsīr al-Qurʾān al-ʿAẓīm) 1/27, and al-Wāḥidī in (Al-Wāsit) 1/76.

Mujāhid and Qatādah commented: "Alif Lām Mīm' is one of Allah's names."

Al-Rabīʿ ibn Anas stated: Alif is the beginning of His name (Allah); Lām marks the start of His name (Al-Laṭīf), i.e. the Subtle, and Mīm starts His name (Al-Majīd, The Glorious).

[238] ʿAbdullah ibn Ḥamīd informed us: Muḥammad ibn ʿAbdullah informed us: Ḥāmid ibn Shuʿayb narrated to us: Surayj narrated to us: Ismāʿīl ibn Ibrāhīm narrated to us on that authority of Khālid that ʿIkrimah said:

"'(Alif, Lām, Mīm) refers to an oath." (1)

Muḥammad ibn Kaʿb said: "Alif stands for Allah's favors and blessings; while Lām refers to His name: "The Subtle and Mīm stands for His Sovereignty."

According to some narrations on the authority of ibn ʿAbbās: "Alif refers to Allah; Lām refers to Gabriel and Mīm refers to Muḥammad, that Allah Almighty swears by them that this is the Book whereof there is no doubt."

Based on the above interpretation: Allah Almighty revealed this Book (P.B.U.H) via the Archangel Gabriel (Peace be upon him).

According to Ahl al-Ishārah (the scholars who adopt indicative approach)(2): "Alif stands for Me; and Lām refers to the word mine; and Mīm stands for from Me."

Some scholars stated: Alif: Separate your secret to me as the Alif is separated from the rest of the letters, and the Lām: Soften your limbs for worshiping

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As for Mujāhid's narration: Ibn Abī Ḥātim reported it in (Tafsīr al-Qurʾān al-ʿAẓīm) 1/33 (50), and al-Ṭabarī reported it in ((Jamiʾ al-Bayan)) 1/204

As for Qatādah's narration: ʿAbd al-Razzāq reported it in (Tafsīr al-Qurʾān al-ʿAẓīm) 1/259. Ibn Abī Ḥātim reported it in his Tafsīr 2/584, and Ibn Jarīr in (Jāmiʿ al-Bayān) 1/204, both of them are from ʿAbd al-Razzāq, and its chain of transmission is Ṣaḥīh.

(1) [238] The The assessment of the reliability of the chain of transmitters:
Its chain of trasmission is weak; including the compiler and his sheikh and they were not mentioend with Jarḥ or Taʿdīl. The Ḥadīth is Ṣaḥīh.
The authentication of Ḥadīth:
ibn Abī Hātim reported it in (Tafsīr al-Qurʾān al-ʿAẓīm) ā/33 (52), so did ibn Jarīr in (Jāmīʾ al-Bayān) 1/207.

(2) The people of inference (Ahlul Ishārah) are referred to those who interpret the Qurʾān by indication.

Me, and the Mīm: Stay with me to erase your drawings and your attributes, I will decorate you with the qualities of being close to Me and being close to Me.

[239] I heard Abū al-Qāsim al-Ḥasan ibn Muḥammad ibn Ḥabīb saying: "I heard Abū Nasr Manṣūr ibn ʿAbdullah Al-Aṣfahānī saying: I heard Abū al-Qāsim ibn Binj al-ʿIskandarānī saying: I heard Abū Jaʿfar al-Malṭī saying: I heard my father saying: I heard ʿAlī ibn Mūsá al-Reḍá, saying: Jaʿfar was asked about Allah's saying, Alif, Lām, Mīm', so he replied: the letter Alif represents six of Allah's attributes, they are: Ibtdāʾ means "Allah being the Originator, the Producer, the Initiator because He is the one from which all things begin. Moreover, Alif is the letter which the alphabet begins with. Istiwāʾ

And what is meant by allegorical interpretation: the interpretation of the Holy Qurʾān without its apparent meaning, as a hidden reference that appears to the masters of behavior and mysticism, and it can be combined with the intended apparent interpretation as well.

For example, when it is said in the Almighty's saying:

{"Go to Pharaoh. Indeed, he has transgressed} [Qurʾān 20: 24]:

Pharaoh means the human soul.

And said in His saying:

{O believers! Fight the disbelievers around you and let them find firmness in you} [Qurʾān: 9: 123]: What is meant by the unbelievers is the soul.

The allegorical interpretation is not based on scientific premises, but on a spiritual exercise that the Sufi himself takes.

Az-Zarkashī said in Al-Burhān 2/170-171: As for the words of the Sufis in the interpretation of the Qurʾān, it was said: It is not an interpretation, but rather meanings and metaphors that they find when reciting, as some of them said in:

{O believers! Fight the disbelievers around you and let them find firmness in you} [Qurʾān: 9: 123]: The meaning is: The soul, so he commanded us to fight those who follow us because it is the closest thing to us, and the closest thing to the person himself.

Ibn aṣ-Ṣalāḥ said in his fatwas (legal verdicts): I found on the authority of Imām Abī al-Ḥasan al-Wāḥidī that he compiled Abū ʿAbdul Raḥmān al-Sulamī "Ḥaqīq at-Tafsīr." If he believes that this is an interpretation, he has committed blasphemy.

He said: And I say: conjecture of those among them whom he trusts. If he said something like that, he did not mention it as an explanation, nor did he follow the doctrine of explanation of the words cited in the Great Qurʾān. Similar is mentioned by analogy, so is the soul example in the aforementioned verse. This is as if he stated: We are commanded to fight the soul and whoever follows us from among the disbelievers.

However, I wish they did not tolerate such things because of the vagueness and confusion involved

which entails that Allah Almighty is the Just, but not the unjust. Oneness or Uniqueness: Allah is unique and so is the letter Alif. All creation belongs to Allah and not vice versa; all of creation is in need of Him, but He is free from need of all of them. Similarly, Alif is not connected to any other letters; rather, all other letters are connected to it. In addition, Allah is distinguished from his creation by all of His attributes. Alif also means affinity and since Allah is the cause of affinity among His creation, all other letters are inclined to the letter Alif. It is the reason for its inclination [(1)].

The sages stated: Allah has bewildered all of His creation as to the opening of His speech, which is still open to understanding so that they could know that there is no way to comprehend the truth of Allah's words, except that they realize they have failed to understand the real meanings of His speech.

As for the declension of {Alif, Lām, Mīm}:

It occurs in nominative as a subject, and its predicate is what follows.

It has been said (Alif, Lām, Mīm) is a subject. This is another subject which predicate is the Book. All words after (Alif, Lām, and Mīm) are the predicate of the first subject.

Qurʾān 2: 2 # Allah (May He be glorified) said: {This is the Book!}:

Dhā is a noun, and Lām is a basis, and Al-Kāf is the second person, referring to the third person.

{The Book}, referring to: What is written, such as al-Ḥisāb and al-ʿImād

a poet composed in this regard:

I gave glad tidings to my children when I saw a paper

That came to you from Al-Ḥajjāj, which is written on.

It means: what is written in it, so infinitive was put instead of noun, as when you say for the creature, creation, and for the drawn, drawing.

(1) [239] The assessment of the reliability of the chain of transmitters:
Its chain is weak since it has Abū al-Qasīm ibn Ḥabīb: His Ḥadīth is Munkar (disapproved), because Abū Jaʿfar al-Maltī is weak and Abū al-Qāsim al-Iskandarānī is Muḍṭarib (shaky).
In addition, the Ḥadīth I did not find it, and it is an indicative interpretation, so it has no document other than the deduction.

It originally comes from writing, that is, joining letters to each other, it is derived from Katabtu Al-Kharz, i.e. if you joined it tighter; same as the beads is called Kutabah, its plural is Kutab.

Dhūl Rummah composed:

A wide cloth which was waived with beads.

They joined together so they became Al-Kutab

It is said: Katabtu Al-Baghlah: When you join two colters with a chain, that is why the soldiers are called battalion, its plural is battalions.

A poet composed:

A detachment that came wearing armor.

The scholars differed over this book:

Ibn ʿAbbās, Al-Ḥasan, Qatādah, Mujāhid, Aḍ-Ḍaḥāk and Muqātil said: It refers to the Qurʾān. Based on this view, the term {Dhālik} is used instead of Hādhā.

It is similar to His statement: {This was the argument We gave Abraham against his people} [6:83], Tilka here means this.

Khufāf ibn Nadbah As-Sulamī

I say to him while the spear is nib is framed

Take a look we are informed about this

Abū Aḍ-Ḍuḥā reported ibn ʾAbbās as saying: This is the Book that I told you what I will reveal it to you.

ʿAṭāʾ ibn As-Sāʾb said: "This is the book I promised you on the day of covenant."

Yamān ibn Riʾab commented: "This is the book I mentioned in the Torah and Bible."

According to Saʿīd ibn Jubayr: It refers to the Preserved Tablet (al-Lawḥ al-Maḥfūẓ)

ʿIkrimah said: It refers to the Torah, the Gospel, and all revealed Books that came at earlier times." His view was based on the verse: {And when a messenger from Allāh came to them confirming that which was with them} [2:89]

Al-Farrāʾ said: "Allah promised His Prophet that He would send down unto him an imperishable book which a believer cannot get bored of, no matter how much he reads it. When the Qurʾān had been sent down, Allah said: 'This is the Book I have promised you." Ibn Kaysān said: "It can be interpreted as that Allah had sent down Surahs {many years} before the revelation of the Qurʾān, in all of which the disbelievers never believed. Thereafter, Allah had revealed Surah Al-Baqarah in which He said: "This is the Book…". In other words, it is the Qurʾān revealed before the revelation of Surah Al-Baqarah.

It has been said that this was the Book which the Jewish, Malik ibn al-Ṣayf, disbelieved in.

As for Allah's (Glory be to Him) statement: {No doubt about it},

is without a doubt revealed from Allah.

Then, Allah continued saying: {guidance}, meaning, it is guidance, and the meaning completed at His statement {in which}.

Az-Zajjāj held that it is accusative as an adverb, i.e.: It is a guide; it indicates that there is no doubt that it is guidance for the righteous.

The scholars of Semantics stated: "It explicitly denotes negation, yet it inwardly refers to prohibition.

It is similar to His statement: {Whoever commits to ˹performing˺ Ḥajj, let them stay away from intimate relations, foul language, and arguments during pilgrimage}, [2:197]

In other words, sexual relations, disobedience, and disputing are forbidden during the performance of Ḥajj.

Guidance is clarity and a manifest light for the people to guide them aright.

"…for those mindful of Allah" means this guidance is for believers.

Section on Taqwá (righteousness)

The word "Taqwá" is derived from the verb waqā, which literally means to preserve, protect, safeguard, shield, etc., Wāw was turned into Tāʾ, same as At-Tuklān, as At-Tuklān is derived from (waklān), that is, to put your trust/faith in Allah. Also, (Tokhmah) which is derived from (wakhma) (of or relating to food), meaning 'indigestion' if one does not find it tasty.

The scholars had differed over the meaning of righteousness and the reality of the righteous:

Allah's Messenger (P.B.U.H) said: "The meaning of righteousness is fully explained in the Qurʾānic verse: {Indeed, Allah commands justice, grace} [16:90].

Ibn ʿAbbās is of the view that the pious one is the one who protects himself from polytheism, major sins and immoralities.

Ibn ʿUmar said: "Taqwá (righteousness) is established when one does not think that they are better than others."

Al-Ḥasan commented: "A righteous person is the one who thinks that everyone else is better than him."

It is also reported that Umar Ibn al-Khaṭṭab asked Ubayy Ibn Kaʿb about Taqwá (piety or righteousness). The latter said: Have you walked along a thorny path? Umar answered: "Yes, indeed". Ubayy then asked him: "What did you do?" Umar replied: "I tucked up (my garment) and did my best (to avoid the thorns)". Thereupon Ubayy said: "That is Taqwá (piety righteousness)".

A poet composed in this meaning: Al-Ḥasan ibn Muḥammad As-Sadūsī, s recited to me, saying: ʿAbdul Samīʾ ibn Muḥammad Al-Hashimī recited to me saying: Aṣūlī recited to ʿAbdullah ibn Al-Muʾtaj: Abandon the minor and major sins, this is the piety.

And be like the one who walks through a thorny path who avoids what he sees

Do not belittle the minor sins as the mountains are originally from pebbles.

ʿUmar ibn ʿAbdul ʿAziz said:" Taqwá is not fasting by day, praying at night and other such things, but Taqwá is refraining from what Allah has prohibited and observing what Allah has ordained.

Thereupon, whatever you do will be good."

Ṭalq Ibn Ḥabīb was once asked about Taqwá, so He replied: Taqwá is to act according to Allah's obedience, following Allah's light, and seeking Allah's reward. Also, Taqwá is to abandon any act of disobedience of Allah, following Allah's light, fearing of Allah's punishment.

Bakr ibn ʿAbdullah said," one cannot be deemed as Allah-fearing (Muṭaqī) only when they avoid greediness and anger."

ʿUmar ibn ʿAbdul ʿAziz said: "The righteous man should refrain from prohibitions as the Muḥrim who is in a state of ritual consecration (Ihrām).

Shahr ibn Ḥawshab said: the Allah-fearing refrains from what is permissible fearing that they might do what is forbidden."

The Prophet (P.B.U.H) was reported as saying:

"The righteous are so called as they refrained from what is permissible lest they might fall into what is prohibited."

Sufyān ath-Thawrī and Fuḍayl said," The righteous man is the one who loves for people what he loves for himself."

And Al-Junayd ibn Muhammad said, "The righteous man is not he who loves for people what he loves for himself. Rather, the righteous man is only he who loves for people greater than he loves for himself." He went on saying and asked,' Do you know what happened to my teacher (Sarī)?' to which he replied,' a friend of his greeted him once and he, in return, returned the greeting uncheerfully.'

I asked him about the reason why he did so to which he replied,' I was informed that if a Muslim greeted his brother who in turn did the same, they both would equally share the one hundred parts of mercy among themselves, ninety of which would be granted for the more cheerful, but only ten for the other. So, I liked that the ninety parts of mercy would be granted for him."

Muḥammad ibn ʿAlī at-Tirmidhī said: The righteous man is he who has no rivals."

Sarī al-Saqatī said," The righteous man is he who detests himself."

Ash-Shiblī said," The righteous man is he who denies any deities but Allah."

The Prophet (P.B.U.H) said, "The truest poetic verse ever said by a poet is: Indeed! Everything except Allah is perishable."

Muḥammad ibn Khafīf said, "Righteousness is shunning all that keeps you away from the obedience of Allah."

Al-Qāsim ibn al-Qāsim stated," The righteous man is he who observes the morals of Islamic Sharīʿah."

An-Nawarī stated," The righteous man is he who avoids the worldly life and its calamities."

Abū Yazīd said:" Taqwá (righteousness) is to keep away from all suspicious activities. Also, the righteous are those when they speak, they speak for Allah and when they keep silent, they do so for Allah. And They remember none but Allah."

According to al-Fuḍayl ibn ʿIyāḍ: Only when their competitors are safe around them.

Sahl said:" the pious is the one who disavows his power and might."

It has been said:" Taqwá of Allah is to forsake what Allah has forbidden and act upon what Allah has commanded."

It also has been said: Taqwá is to take the Prophet (P.B.U.H) as an example."

It has also been said: Taqwá is to maintain the remembrance of Allah, and to abstain from your passions, and to abandon sins. Then, Allah's pleasure will be attainable.

Abū al-Qāsim Al-Ḥakīm said: "It is good manners."

Some said: there are three traits that show that the one is piteous: to have trust/faith in Allah as to what has not been attained yet, to express deep pleasure for what you have achieved, and to have patience over what you have missed."

It also has been said: the righteous is the one who controls his desires.

Wahb ibn Kaysān reported to Malik that some Jurists of Madinah wrote to ʿAbdullah ibn Az-Zubayr saying: The righteous people have signs by which they are recognized; they are patient at trials, grateful at blessings, and adhere to the commands of the Qurʾān.

Maymūn ibn Mahrān is of the view that the man will not be pious except it will be more accountable for himself than miserly partner and the unjust rulers.

Abū Turāb said: One does on attain Taqwá unless he overcomes five obstacles: Trials and tribulations should take precedence over prosperity and

blessings. Humility should take precedence over glory. Efforts should take precedence over comfort. Death should take precedence over life.

According to some sages: "A man does not reach the peak of piety, unless his heart is free and clear of any acts of wrongdoing to the extent that if what is in his heart is placed on a plate to be walked through the market, he does not shy away from anything on it."

It has also been said: "Taqwá is to beautify what you conceal before Allah Almighty, in a similar way that you beautify what you reveal before people."

'Abū 'Ad-Dardā' composed in this meaning:

a man would like to be given what he wishes

However, Allah will do what He decreed

a man says my wealth and my benefit

And the Taqwá of Allah is the best of what he attained

Qurʾān 2: 3 # Allah (may He be glorified and exalted) said: {Who believe in the unseen, establish prayer, and donate from what We have provided for them}

A Section about faith:

Know the essence of faith is to believe in the heart [1] because Allah had revealed the word 'believe' in the Arabs tongue, who knew nothing about faith except belief. Literally speaking, it is not proven. If proven, it would have

(1) Faith for the Sunnis is a complex reality of three pillars: Which is the ratification of the heart and its submission, the saying of the tongue, and the actions of the limbs and the organs, and for them it increases and decreases, which is what distinguishes them from all other sects.
And what the compiled sheikh mentioned is the Murji'ah doctrine, including the Ash 'rites. They also differed in the cornerstone of saying the tongue, so the excessive among them made it a condition for implementing rulings in this world, not in faith validity.
Ibn Kathīr said: Faith literally refers to pure ratification. It may be used in the Qurʾān to denote this meaning as in Almighty's statement:
{He believes in Allah, has faith in the believers, and is a mercy for those who believe among you} [Qurʾān: 9: 61]. Likewise, Joseph's b as Joseph's brothers said to their father:
{But you would not believe us, even if we were truthful} [Qurʾān 12: 17].
Similarly, if it was combined with deeds, as in Allah's statement:
{But those who believe and do good will have a never-ending reward} [Qurʾān 84: 25]
However, if it was stated absolutely, then the legal faith that is required is nothing but belief, word and deed. This is how most Imams support it. In addition, it was narrated by ash-Shafi'ī,

been reported as such. Likewise, it was reported in the prayer which literally means supplication, and if so, we must comply with it as required by their tongue.

This is affirmed by Allah's statement concerning the story of Yaʿqūb and his children: {But you would not believe us, even if we were truthful} [12:17], meaning: You would not believe even if we were truthful.

As indicated by this verse, when faith was mentioned, He attached it to the unseen, indicating that the truthfulness of the one reporting in relation to the unseen. Then, he singled it out from all obedience required from the human body and said: "Establish prayer and spend out of what We have provided for them".

It is also indicated by the fact that whenever Allah mentions faith, He attaches it to heart, saying: {of those who say, "We believe" with their mouths, but their hearts believe not…} [5:41], He the Almighty said as well:

{While his heart is secure in faith…." [16:106]

"He has decreed within their hearts faith…" [58:22] and so forth.

Islam to faith is like light to the sun. (The sun will always have light but not all light comes from the sun)

Similarly, Musk is a scent, but not vice versa. Also, the term Imān implies Islam, however, Islam not necessarily implies Imān. If not deemed as a belief, since Islam is submission and obedience as denoted by Allah's saying: {The Bedouins say, "We have believed."

Aḥmed ibn Ḥanbal, Abū ʿUbaydah and more than one unanimously: that faith is words and deeds, it increases and decreases.

(Tafsīr al-Qurʾān al-ʿAẓim) by Ibn Kathīr 1/264, (Maʿālim at-Tanzīl) by al-Baghawī 1/60, (Tafsīr al-Qurʾān al-ʿAẓīm) by al-Samʾānī.

Islam and faith are correlated, so there is no one without the other. Ibn Rajab said in (Jāmiʿ al-ʿUlūm wa al-Ḥikam) 1/106: The names of Islam and faith: If one of them is singled out, the other enters into it and denotes on its own what the other indicates on its own, so if a connection between them, one of them indicates some of what is indicated by it alone, and the other indicates the rest.

This was stated by a group of imams. Abū Bakr al-Ismāʾīlī said in his message to the people of the mountain: Many of the people of Sunnah and the community said: Faith is a saying and an action, and Islam is doing what it is obligatory for a person to do if each name is mentioned individually attached to another.

Say, "You have not [yet] believed; but say [instead], We have submitted}, [49:14]

That is to say we surrendered by reason of fear of the sword.

The Messenger of Allah (P.B.U.H) said: "Faith is a secret, - pointing out to his chest –, however, Islam is public."

He (P.B.U.H) said as well:

"O community of people, who believed by their tongue, and belief did not enter their hearts."

In his reply to Gabriel in regard to the meanings of Iman and Islam, the Prophet said differently: belief is to have faith in Allah; Islam is to believe in the canons of faith."

[240] Abū Bakr Muḥammad ibn Ibrāhīm ibn Yaḥyá informed us in the year three hundred and eighty three A.H that Abū Isḥāq Ibrāhīm ibn Muḥammad ibn Sufyān reported, in three hundred and eight A.H., that Abū Al-Ḥusayn Muslim ibn al-Ḥajjāj al-Qushayrī narrated that Abū Khaythamah Zuhayr ibn Ḥarb narrated to us on the authority of Wakīʿ, the authority of Kahmas, on the authority of ʿAbdullah ibn ʿUbaydah on the authority of Yaḥyá ibn Ya'mur.

[241] Muslim said: ʿUbaydullah ibn Muʿādh al-'Anbārī narrated to us: My father narrated to us, Kahmas narrated to us, on the authority of ibn Buraydah, on the authority of Yaḥyá ibn Ya'mur that the first man who discussed Qadar (Divine Decree) in Basra was Ma'bad al-Juhanī, then me and Ḥumayd b. ʿAbdul-Raḥman Al-Ḥumaydī set out heading for performing Ḥajj or ʿUmrah, so we said: Should it so happen that we come into contact with one of the Companions of the Messenger of Allah (peace be upon him) we shall ask him about what those people would say about Qadar (Divine Decree).

Accidentally we came across ʿAbdullah ibn Umar ibn al-Khaṭṭab, while he was entering the mosque. Me and my companions surrounded him. One of us (stood) to his right and the other stood to his left. I expected that my companion would authorize me to speak. I therefore said: Abū ʿAbdul Raḥmān! There have appeared some people in our territory who recite the Qur'ān and pursue knowledge. And then after talking about their affairs, added:

They (such people) claim that there is no such thing as Divine Decree and events are not predestined.

He (ʿAbdullah ibn ʿUmar) said: When you happen to meet such people tell them that I have nothing to do with them and they have nothing to do with me. And verily they are in no way responsible for my (belief). ʿAbdullah ibn Umar swore by Him (the Lord) (and said): If any one of them (who does not believe in the Divine Decree) had with him gold equal to the bulk of (the mountain) Uḥud and spent it (in the way of Allah), Allah would not accept it unless he affirmed his faith in Divine Decree. He further said: My father, Umar ibn al-Khaṭṭab, told me: One day we were sitting in the company of Allah's Apostle (peace be upon him) when there appeared before us a man dressed in pure white clothes, his hair extraordinarily black. There were no signs of travel on him. None amongst us recognized him. At last, he sat with the Apostle (peace be upon him) He knelt before him placed his palms on his thighs and said: Muhammad, inform me about al-Islam.

The Messenger of Allah (peace be upon him) said: Al-Islam implies that you testify that there is no Allah but Allah and that Muhammad is the messenger of Allah, and you establish prayer, pay Zakat, observe the fast of Ramadan, and perform pilgrimage to the (House) if you are solvent enough (to bear the expense of) the journey.

He (the inquirer) said: You have told the truth. He (Umar ibn al-Khaṭṭab) said: It amazed us that he would put the question and then he would himself verify the truth. He (the inquirer) said: Inform me about Iman (faith). He (the Holy Prophet) replied: That you affirm your faith in Allah, in His angels, in His Books, in His Apostles, in the Day of Judgment, and you affirm your faith in the Divine Decree about good and evil. He (the inquirer) said: You have told the truth. He (the inquirer) again said: Inform me about al-Iḥsān (performance of good deeds). He (the Holy Prophet) said:

That you worship Allah as if you are seeing Him, for though you don't see Him, He, verily, sees you. He (the enquirer) again said: Inform me about the hour (of the Doom). He (the Holy Prophet) remarked: One who is asked knows no more than the one who is inquiring (about it). He (the inquirer) said: Tell me some of its indications. He (the Holy Prophet) said: That the slave-girl will give birth to her mistress and master that you will find barefooted,

destitute goatherds vying with one another in the construction of magnificent buildings. He (the narrator, Umar ibn al-Khaṭṭab) said: Then he (the inquirer) went on his way, but I stayed with him (the Holy Prophet) for a long while. He then, said to me: Umar, do you know who this inquirer was? I replied: Allah and His Apostle know best. He (the Holy Prophet) remarked: **He** was Gabriel (the angel). He came to you in order to instruct you in matters of religion. (1)

The prophet Muḥammad defined faith as "voicing with the tongue, and an activity with the limbs." This owing to the aforementioned description of Iman is of its cannons, signs, and indications. It is as if you said: I saw joy and happiness on one's face – I realized how knowledgeable Zayd is in his classifications. Joy and Knowledge are only in heart.

Messenger of Allah (P.B.U.H) said, "Iman has sixty odd or seventy odd branches. The uppermost of all these is the Testimony of Faith: "There is no true Allah except Allah) while the least of them is the removal of harmful object from the road."

[242] Muḥammad ibn Ibrāhīm ibn Yaḥyá informed us: Ibrāhīm ibn Muhammad ibn Sufyān informed us: Muslim ibn al-Ḥajjāj narrated to us that ʿUbaydullah ibn Saʿīd and ʿAbd ibn Ḥumayd narrated to us: Abū ʿĀmir al-ʻAqadī narrated to us, Sulaymān ibn Bilāl narrated to us, on the authority of ʿAbdullah ibn Dinār, on the authority of Abū Sāliḥ, Abū Hurayrah reported Allah's Messenger as saying:

"Faith has over seventy branches. And modesty is a branch of faith." (2)

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(1) [240-241] The assessment of the reliability of the chain of transmitters:
Its chain is Ṣaḥīḥ.
The authentication of Ḥadith:
It was reported by Muslim, Book: Faith, Chapter: Explanation of Faith, Islam, and Charity (8), and Abū Dāwūd, book: Sunnah, chapter in Divine Decree and at-Tirmidhī narrated itin the book of faith, chapter: What was mentioned in desription of Gabriel Islam and faith to the Prophet (P.B.U.H) (2610), and An-Nasāʾī reported it in the book of faith, chapter: The description of Islam, and ibn Majah reported it in Al-Muqaddimah, chapter of faith.63.

(2) [242] The assessment of the reliability of the chain of transmitters:
The chain of trasmission is trustworthy.
The authentication of Ḥadīth:
Muslim reported it, book: Faith, Chapter: Explanation of the Characteristics of the Hypocrite (58), Abū Dāwūd, Book: Sunnah, Chapter on Refutation of Irjāʾ (4676), an-Nasaʾī, Book: Faith,

[243] Abū al-Ḥasan Muḥammad ibn ʿAlī ibn Al-Ḥusayn as-Sunnī informed us: Abū ʿAlī Aḥmad ibn ʿAlī ibn Mahdī ibn Ṣadaqah al-Raqqī narrated to us in al-Ramlah: My father narrated to me that Abū ʿAl-Ḥasan ʿAlī ibn Mūsá Al-Reḍá narrated to us. (1)

[244] Abū Bakr Muḥammad ibn Aḥmad ibn ʿAbdullah al-Manṣūrī informed us in Ṭaws : Muḥammad ibn Abī al-Ḥasan as-Saymanī narrated to us: Muḥammad ibn Aslam at-Tawsī narrated to us: ʿAli ibn Mūsá al-Reḍá narrated to us: my father, Mūsá ibn Jaʿfar narrated to us: my father, Jaʿfar ibn Muḥammad narrated to us: my father, Muḥammad ibn ʿAlī narrated to me: my father, ʿAli ibn ʿAl-Ḥasan narrated to me, my father, al-Ḥusayn ibn ʿAlī narrated to me, my father, ʿAlī ibn Abī Tālib narrated to me that Allah's Messenger (P.B.U.H) said:

"Faith is knowledge in the heart, words on the tongue and action with the physical faculties (limbs of the body." (2)

Chapter: Mentioning the People of Faith 8/110, and Ibn Mājah in the Introduction, Chapter on Faith (57) From the ways on the authority of ʿAbdullah ibn Dinār with it, and its wording: (Iman has over seventy branches - or over sixty branches - the uppermost of which is the declaration: 'None has the right to be worshipped but Allah'; and the least of which is the removal of harmful object from the road, and modesty is a branch of Iman).

It was reported by aṭ-Ṭayalisī in his (Musnad) (2402) and Aḥmed in (Al-Musnad) (8926) from other ways, on the authority of Abū Ṣāliḥ, on the authority of Abū Hurayrah.

(1) [243] The assessment of the reliability of the chain of transmitters:

Its chain of transmission is Wahin (extremely weak); it includes Aḥmad ibn ʿAlī ibn Mahdī, he was accused of fabricating Ḥadīths .

(2) [244] The assessment of the reliability of the chain of transmitters:

Its chain of transmission is weak; it refers to the sheikh of the author, he was not mentioned with Jarḥ or Taʿdīl. Neither Impugnment or validation was raisdd about him, and I could not find the sheikh of his sheikh.

Besides, it was said that ʿAlī ibn Mūsá used to narrate wonders on the authority of his father.

The authentication of Ḥadīth:

It was reported by Ibn Mājah in the Introduction: Chapter on Faith (65), and al-Ajūrī in ((Sharia)) 2/636 (256), and aṭ-Ṭabarī in (Tahdhīb al-Athār) 2/196 (1524), and al-Khaṭīb in (Tārīkh Baghdād) 10/343 and in 11/47, and Ibn Baṭṭah in (Al-Ibānah) (p. 682) (1060), and Ibn al-Jawzī in ((Al-Mawḍuʿāt)) 1/185 (269) all of them from the way of ʿAbd al-Salām ibn Ṣālih Abī aṣ-Ṣalt al-Harawī, on the authority of ʿAlī al-Riḍā.

Abū as-Salt said about this al-ʿAqīlī: A malicious Rafiḍī.

Ad-Daraquṭnī: A malicious Rafiḍī accused of fabricating a Ḥadīth: ((Faith is confession in the heart)).

[245] Abū Muḥammad ʿAbdullah ibn ʿAḥmad ibn Muḥammad al-Hīrī (the righteous sheikh) narrated to us: Abū Muḥammad al-Baladhrī Al-Ḥāfiẓ narrated to us: Abū al-Ḥusayn ibn Muḥammad ibn ʿAlī (the Imam of his time) narrated to me: ʿAli ibn Mūsá al-Reḍā narrated to us: Abū Jaʿfar al-Bāqir narrated to us: Abū Jaʿfar ibn Muḥammad aṣ-Ṣādiq narrated to us: Abū Muḥammad ibn ʿAlī as-Sayid al-Maḥjūb narrated to me: ʿAlī ibn al-Ḥusayn Zayn al-ʻĀbidīn narrated to me, my father ʿAlī ibn Al-Ḥusayn Zayn al-ʻAbidīn narrated to me: my father Al-Ḥusayn ibn ʿAli (the master of the youth of Paradise narrated to me: my father ʿAli ibn Abī Tālib (the master of guardians) narrated to me that Muḥammad ibn ʿAbdullah the master of the Prophets (P.B.U.H), said:

"Iman is expression upon the tongue, action upon the limbs, belief of the heart, and the following of the Messenger." (1)

The unseen is what our natural eyes cannot see. It is, however, perceived by our hearts.

It is an infinitive, was set in place of the noun. So the absent was called unseen, just as the fasting man is called fasting, and the visitor is called visiting and the just one is called justice.

[246] ʿAbdullah ibn Ḥamid informed us: Muḥammad ibn Yūsuf informed us: Yaʿqūb ibn Sufyān (the junior) narrated to us, Yaʿqūb ibn Sufyān (the senior) narrated to us: Muḥammad narrated to us: Adam narrated to us, on the authority of Abū Jaʿfar , on the authority of Al-Rabīʿ, that Abū al-Āliyah commented on Allah's saying: {Who believe in the unseen}, as it means they believe in Allah, His angels, Books, Messengers, Paradise, and Hell.

(Aḍ-Ḍuʾfāʾ) by al-Aqīlī 3/70, (Mizān al-Iʿtidāl) by al-Dhahabī 2/616.
Al-Haythamī said in (Az-Zawāʾid): The chain of transmission of this Ḥadīth is weak as they agreed on the weakness of Abū aṣ-Ṣalt the narrator.
Ibn al-Qayyim said in ((Tahdhīb as-Sunan)) 2109/4: This Ḥadīth is Mawḍūʿ (fabricated), not from the words of the Messenger of Allah (P.B.U.H). He said: And the accused: ʿAbd as-Salām ibn Ṣāliḥ..

(1) [245] The assessment of the reliability of the chain of transmitters:
Its chain of transmitters is weak, it includes the compiler's sheik, and ibn ʿAlī ibn Mūsá al-Riḍā was not mentioned in Impugnment or validation.

They also believe in the life after death and resurrection. All of this denotes to unseen [(1)].

[247] ʿAbdullah informed us: ʿAḥmad narrated to us: Yaʿqūb informed us: Yaʿqūb narrated to us: Hishām ibn ʿAmmār narrated to us: Al-Walīd narrated to us: ʿUthmān ibn Al-Aswad narrated to us, on the authority of ʿAṭāʾ, that he heard him saying:

{Whose who believe in the unseen} refers to Allah (may He be exalted and glorified} whereupon, whoever believes in Allah, he had believed in the unseen [(2)].

[248] ʿAbdullah ibn Ḥamid informed us: Muḥammad ibn Yaʿqūb narrated to us: Al-Rabīʿ ibn Sulaymān narrated to us: ʿAbdullah ibn Muḥammad ibn Al-Mughīrah narrated to us, Sufyān narrated to us, on the authority of

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(1) [246] The assessment of the reliability of the chain of transmitters:
Its was narrated through a weak chain of transmitters; there are who were not mentioend with Jarḥ or Taʿdīl, and Aḥmad ibn Muḥammad ibn Yūsuf disputed in his fairness, and Abū Jaʿfar al-Rāzī had a bad memory, and Ar-Rabīʾ ibn Anas was Ṣadūq Yahim (truthful yet oblivious). Furthermore, no Jarḥ or Taʿdīl was raised about Yaʿqūb ibn Sufyān aṣ-Ṣaghīr.
The authentication of Ḥadīth:
It was narrated by Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 1/35 (67), via Adam, in a similar manner.
Ibn Jarīr reported it in (Jāmiʿ al-Bayan) 1/242 on the authority of Ammār ibn al-Ḥasan, on the authority of ʿAbdullah ibn Abī Jaʿfar, on the authority of Al-Rabīʿ. However, He was not mentioned by Impugnment or validation.
Aḥmed Shākir said in his commentary on the Ḥadīths of (Jāmiʿ al-Bayān) 1/237: Al-Athar (276) mentioned by Ibn Kathīr 1: 73 like this: "Abū Jaʿfar Al-Razī said on the authority of Al-Rabīʿ Ibn Anas on the authority of Abū al-ʻĀliyah…" and as-Suyūṭī mentioned it 1: 25 Thus: Ibn Jarīr and Ibn Abī Hātim reported on the authority of Abū Al-Āliyah...". I am afraid that the mention of "on the authority of Abū Al-Āliyah" was omitted from The chain of transmission from al-Tabari's copies, because it was proven by these two transmitters from him.

(2) [247] The assessment of the reliability of the chain of transmitters:
Its chain of transmission is weak. It includes the author's Sheikh and Yaʿqūb ibn Sufyān aṣ-Ṣaghīr was not mentioned by impugnment or validation, and Aḥmad ibn Muḥammad ibn Yūsuf is disputed about his uprightness.
The authentication of Ḥadīth:
It was reported by Ibn Abī Hātim in (Tafsīr al-Qurʾān) 1/36 (70) via al-Walīd ibn Muslim. This ḥadith was narrated through a turstworthy chain transmitters.
It was mentioned by Al-Wāḥidī in ((Al-Baṣīt)) 2/71, and Ibn Kathīr in (Tafsīr al-Qurʾān al-ʿAẓīm) 1/265 on the authority of Aṭā.

ʿĀṣim ibn Abī an-Najūd concerning Allah's statement, may He be exalted and glorified,

{Who believe in the unseen}, he said: Al-Ghayb here is referred to the Qurʾān. (1)

Al-Kalbī said: They believe in what has been revealed in Qu'rān and what has not been revealed yet.

Aḍ-Ḍaḥāk said: The unseen is there is no Allah except Allah and what was revealed to Muḥammad (P.B.U.H).

According to Zirr ibn Ḥubaysh, ibn Jurayj and ibn Wāqid said: the unseen refers to revelation.

It is similar to His statement: {Does he have the knowledge of the unseen so that he sees ˹the Hereafter˺?} [53:35]

He the Almighty said: {He is the˺ Knower of the unseen, disclosing none of it to anyone} [72:26]

He the Almighty said in another verse: {And he does not withhold ˹what is revealed to him of˺ the unseen} [81:24]

Al-Ḥasan said: the unseen refers to the Hereafter. ʿAbdullah ibn Hanīʾ said: the unseen is referred to what they had not known of the knowledge of the Qurʾān.

Narrated Zayd ibn Aslam from his father from ʿUmar ibn al-Khaṭṭab who said: I (ʿUmar) was sitting with the Prophet who asked: Do you know who among people have the greatest level of faith? They replied: O Messenger of Allah, they are the Angels. He (P.B.U.H) said: Indeed, they are and have had the right to be so. What could it be that would prevent them from being so and Allah has granted them such a high position? Indeed, they are others. We

(1) [248] The assessment of the reliability of the chain of transmitters:
Its chain of transmission is weak, due to the weakness of ʿAbdullah ibn Muḥammad ibn al-Mughīrah.
The authetication of Ḥadīth:
Aṭ-Ṭabarī reported it in (Jāmiʿ al-Bayān) 1/101, so did Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 1/35 (69) through a Ṣaḥīh chain of transmitters via Abū Aḥmad al-Zubayrī, on the authority of Sufyān, on the authority o ʿĀṣim, on the authority of Zirr ibn Ḥubaysh.
It was mentioned by Ibn Kathīr in (Tafsīr Al-Qurʾān al-ʿAẓim) 1/265, and al-Baghawī mentioned it in (Maʿālim at-Tanzīl) 1/62 and he did not attribute it to anyone.

asked: Are they Allah's Messengers? He replied: Indeed, they are and have had the right to be so. What could it be that would prevent them from being so. Indeed, they are others. We asked: O Messenger of Allah, who are they? He replied: They are people to come after me, who believe in me although they have not seen me and act upon both Qurʾān and Sunnah. Therefore, they have the greatest level of faith." (1)

Narrated Sufyān from al-Ḥārith Ibn Qays who said to ʿAbdullah ibn Masʿūd: We anticipate a reward from Allah for what you – O Companions of the Prophet Muhammad (P.B.U.H) – had preceded us relating to the seeing of the Prophet. Then. ʿAbdullah said: Rather, from Allah we anticipate a reward for your belief in Muhammad although you have never seen him. ʿAbdullah went on saying: The Instructions of Prophet Muhammad had been clear-cut

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(1) The assessment of the reliability of the chain of transmitters:
His men are trustworthy.
The authentication of Ḥadīth:
It was reported by al-Bazzār in (Al-Baḥr az-Zakhār) 1/412 (288), and Abū Ya'lā in (Musnad) 1/147 (160), and al-ʿAqīlī in (Al-Muʿāfá al-Kabīr) 4/238, and al-Ḥākim in (Al-Mustadrak) 4/85, and Ibn Abī Shurayḥ in (Juz Bābī bint ʿAbd aṣ-Ṣamad) (104), and al-Khaṭīb al-Baghdādi in (Sharafu Aṣḥāb al-Ḥadīth) (36-37) via Muḥammad ibn Abī Ḥumayd, on the authority of Zayd ibn Aslam, on the authority of his father On the authority of ʿUmar ibn al-Khaṭṭab Marfūʿ.
He also mentioned it with the chain of transmission of Abū Ya'lā _ Ibn Kathīr in ((Tafsīr al-Qurʾān al-ʿAẓīm)) 1/268.
Al-Bazzār said: We only know this from the Ḥadīth of Muḥammad ibn Abī Ḥumayd, who is Madanī and not strong. He narrated this and another Ḥadīth that was not followed up.
And Muḥammad followed this: Yaḥyá ibn Abī Kathīr, it was reported by al-Bazzār in (Al-Bahr az-Zakhār) (289), and Al-ʿAqīlī in (Aḍ-Duʿfāʾ al-Kabīr) 4/238 from the way of Minhāl ibn Baḥr, he said: Hishām ad-Distwā'ī narrated to us on the authority of Yaḥyá ibn Abī Kathīr, on the authority of Zayd ibn Aslam.
Al-ʿAqīlī said: This Ḥadīth is only known by Muḥammad ibn Abī Ḥumayd, on the authority of Zayd ibn Aslam, and it is not memorized from the Ḥadīth of Yaḥyá ibn Abī Kathīr, and no one follows it up. Al-Bazzār said: We do not know that he narrated it on the authority of ʿUmar except from this route, and the Ḥadīth of Al-Minhāl ibn Baḥr was narrated by the trustworthy memorizers on the authority of Hishām on the authority of Yaḥyá, on the authority of Zayd as Mursal.
Al-Haythamī mentioned it in ((Majmaʿ Az-Zawāʾid)) 10/65 and said: The correct view is that it is Mursal on the authority of Zayd ibn Aslam, and one of the two Marfūʿ chains of transmission of Al-Bazzār is Ḥadīth. Al-Minhāl ibn Baḥr was trusted by Abū Ḥātim, and there is a dispute about him, and the rest of its transmitters are the men of Ṣaḥīh.

for those who had met him. By the one besides Whom there is no other Allah, only those who have had faith in the unseen do have the greatest level of faith. He recited:{Who believe in the unseen}.

{And establish Prayer}: This verse indicates they always perform and complete prayers, observing the timings thereof, the bowing and prostration therein, and the limits and rights thereof. Whosoever perseveres in doing something is deemed to have done it permanently. It is said that people have kept on using their swords, that is to say, swords have permanently been used but never left unused.

A poet composed in this meaning:

Ghazālat set up a market of fighting

For the people of Iraq for one bad omen year

The prayer, mentioned above in the singular form, denotes the five prayers.

The same applies to this Ayah: {Then Allāh sent the prophets as bringers of good tidings and warners and sent down with them the Scripture},[2:213] i.e., scriptures.

Salah means, literally, supplication. It is then composed of prescribed repetitive cycles of activities, called (as a whole) as Salat. This kind of worship is often considered as Du'a' (supplication).

Abū Ḥamid al-Kharzanjī said: Salah is derived from the Arabic word 'Aṣ-Ṣillī, which is the fire.

It originally means kindness. For example, crooked wood should, if desirably rectified, be heated up and put between two wooden pieces. Similarly, a worshipper should take his/her time in performing Salah, maintain its limits explicitly and implicitly. Salah should not be performed in a hurry or diverted.

A poet composed:

Do not be in a hurry in all of your affairs

As your affair is not rectified except by patience

As for His statement {Glory be to Him}: {And of what We have provided for them}, means they spend out of what have been provided for them.

Rizq (sustenance, provision) can be defined as anything that brings benefits or goodness to us. Thus, Allah provides us with food to nourish our bodies, clothing to feel warm and protect our bodies, and dwellings to live in. All the things beneficial to us might be used by the one provided for in two ways: (lawful and unlawful)

Thus, we said: Allah has provided us with lawful and unlawful things.

Rizq literally means fortune and destiny.

Allah's saying: "… spend..." means 'to give charity (to)'.

Infāq is literally refers to spending, disbursement. It originally denotes giving things a way. It is said 'nafaqa al-mabi'', which means that the sold items have increasingly been sold. It is also that 'nafaqat al-dabah', i.e. the animal died. A small animal, known as nafiqa al-Yarbu', seeks a tunnel into the earth and digs its way out. Also, 'Nafaq' is a tunnel or a subterranean excavation used for hiding. 'Naafiqa' means rat's hole with entry and exit holes.

Qurʾān 2: 4 # {And who believe in}, refers to those who believe in,

{What has been revealed to you}, O Muḥammad i.e. the Holy Qurʾān,

{And what was revealed before you}, referring to the earlier Scriptures, such as the Scriptures of Abraham and Moses, and the Psalms, and the Gospel, and so forth.

{And have sure faith in the Hereafter}, meaning, they sincerely believe in this Hereafter.

It is called the Hereafter because it follows the worldly life; Its existence has been delayed till the worldly life perishes.

{They are certain [in faith}, denotes that they are aware certain that the Hereafter will come into existence. The Arabic pronoun (they) (which is a plural personal pronoun in the subjective case, meaning they) is used for emphasis. According to the Kūfī grammarians, it is known as 'imād' which means it comes between the subject and predicate. According to the grammarians of Baṣrah, it is known as a separable pronoun.

Qurʾān 2: 5 # {Those areupon [right] guidance from their Lord, and it is those who are the successful.

{Those}, stands for the ones who have this quality. It is the subject of the clause.

{Are upon [right] guidance}, which means right and guidance, is the predicate.

{From their Lord, and it is those} is a second subject.

{Who} comes between the subject and its predicate.

{Are the successful} is the predicate of the second subject, which means those who have attained success in relation to the entry into Paradise and avoidance of the Hell.

It is said: it is meant to say they are the ones who will remain in the enduring reward and pleasure.

The Arabic term 'falah', i.e., success linguistically denotes endurance.

And it is used in the Arabic poetry to indicate this meaning:

Labīd composed:

We came to some territories which a lot of people came to it before us

And we hope for success after 'Ad and Ḥimyar.

Al-A'shā also composed:

Had we been like some who destroyed,

O People! No territory will be successful.

Another poet said:

Had a territory been successful,

It would be attained by the player of the lances

That is why As-Suḥūr (last night meal before daybreak) was called Falah because it supports the fasting during the time he refrains from food.

Abū ʿUbaydah said: Those praised in these verses are the People of the Scripture (i.e., the Christians and the Jews).

It had been said that those mentioned in the first Ayah were those who believed among the polytheists of the Arabs, and those mentioned in the other verse were those who were from the People of the Scripture.

Mujāhid commented: The first four verses of this Surah had been revealed in regard to the believers. The next two verses had been revealed about the non-believers, which was followed by thirteen verses relating to the hypocrites.

Qurʾān 2: 6 # {Indeed, those who disbelieve it is all the same for them whether you warn them or do not warn them - they will not believe}.

{Indeed, those who disbelieve}, refers to Arab-Idolaters. (1)

Aḍ-Ḍaḥāk stated: It had been revealed in relation to Abū Jahl along with five members of his household.

Al-Kalbī commented: It refers to the Jews.

It was also said: It points to the hypocrites.

Kufr is meant to disbelief or denial (2). The term kufr literally means covering or concealing something. In this regard, the one who plows a piece of land is called 'Kāfir', i.e., the one planting seeds in the ground.

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(1) A benefit:
Al-Ṭabarī said in "Jami' al-Bayan" 1/254:
{Those who believe in the unseen} [Qurʾān 2: 3], refers to the believers among the Arabs, whereas
{And those who believe in what has been revealed to you} [Qurʾān 2: 4] refers to believers are among the People of the Book.
However, some scholars said: Rather, by that He meant the righteous who believe in the unseen; they are the ones who believe in what was revealed to Muḥammad, and in what was revealed to the messengers before him.
Others said: Rather, He meant by this the righteous who believe in the unseen; and they are those who believe in what has been revealed to Muḥammad and what has been revealed before him to the other messengers.

(2) Limiting disbelief to denial, lying, and rejection is the saying of those who make faith a simple, uncomplicated reality, which is ratification, and it is the saying of the Murjites and their sects, including the Asharis.
Those Sunnis who believe faith is a composite reality made up of belief and action of the heart, the tongue, and the limbs, will suffer from disbelief if they are opposed in every way to faith.
Examples of it happening with the heart: Hating the Messenger (P.B.U.H), and examples of it happening with the tongue: Cursing Allah or His Messenger, and examples of it happening with the limbs: Prostrating to an idol.
Abū al-Ḥasan al-Asha'rī said, explaining the Murjites' doctrines in Maqalat al-Islamiyyīn (1/122): "The Murjites differ in their disbelief, and they are seven groups:
- The first group among them: They claim that disbelief is one quality, and it is with the heart, and it is ignorance of Allah, and these are the Jahmiyyah.

Allah's the Almighty said: {This is like rain that causes plants to grow, to the delight of the planters}[57:20] refers to planter. The term Kāfir was also used in reference to the sea and night.

Labīd composed:

And when the night drew its veil

And darkness concealed all the places

He also said:

at a night when stars go behind the clouds

- And the second group among them: They claim that disbelief has many attributes: and it is with the heart, and without the heart, and ignorance of Allah is disbelief and with the heart it is, and so is hatred of Allah and arrogance towards Him is disbelief, and so is denying Allah and His Messengers with the heart and tongue, and so is denial of them and lying of them, and likewise belittling Allah and His Messengers is disbelief. The same applies to abandoning monotheism to belief in Deuteronomy and the trinity, or more than that, blasphemy.

The one who said this claim that disbelief is with the heart and the tongue, and not with other limbs, as well as with faith.

One who said this said that those who kill the Prophet or blow him are not disbelievers because of the killing or blow, but because they belittle it. If one abandons a prayer before considering the possibility of abandoning it, he disbelieves neither by doing it nor by abandoning it.

And the owner of this saying claimed that whoever deems permissible what Allah - Glory be to Him - has forbidden, of what the Messenger of Allah (P.B.U.H) stipulates for his prohibition and the Muslims are unanimous in its prohibition, then he is an unbeliever in Allah, and that deeming that permissible is infidelity. Likewise, whoever said a statement or believed in something which the whole Muslims unanimously agreed on, that blasphemy of the one who did it. This is true for each action which they unanimously agreed to the blasphemy of the one who does it, regardless of the limb which did it.

- And the fourth group among them: They claim that disbelief in Allah is lying, rejection and denial of Him with the tongue and that disbelief can only be with the tongue and not with other limbs, according to Muammad ibn Karam and his companions.

- And the fifth group among them: They claim that disbelief is denial, rejection, concealment and covering, and that disbelief is with the heart and the tongue. - And the Sixth group among them: They are the companions of Abī Shamar, and the report of their saying that anyone who rejects their view about monotheism and fate, has been previously mentioned.

- And the seventh group: The companions of Muḥammad ibn Shabīb and we mentioned their saying about the infidels when we mentioned their saying about faith.

In addition, most of the Murjites do not deem disbelievers any of the interpreters, nor do they declare disbelievers except those whom the nation unanimously agrees are disbelievers.

In this relation, it can be referred to the one covered with his weapon as al-Mutakaffir. Thus, Kafir is a disbeliever, or someone who rejects the truth or does not believe in Allah as the one and only Allah, His blessings, or His Prophets.

Allah (may He be glorified) said next: "It is all the same for them" conveys that it is equal and all the same for them. The Arabic term sawa' is a noun derived from the Arabic word 'tasâwi', which literally means equality.

"Whether you warn them" alludes to the state of being intimidated and warned. The linguists said: The Arabic term 'Indhar' is to alarm and warn people against something.

As the saying goes: "Excused is he who warns beforehand"

There are four Qir'āt (Readings} in the word {'A'andhartahum) and their like.

The first to pronounce the two Hamzahs that is the dialect of Tamīm and the recitation of the Kufans, as it was called the Alif of interrogation that joined to the Hamzah of disconnection.

The Hamzah which was attached to the Fā' of the verb was omitted and Madd was referring to it, lest two Hamzah will come in succession, that is the dialect of the people of Hijāz.

A poet composed:

I longed for seeing him and I saw him

So I said: Are you Zayd 'Al-'Arāqim.

Az-Zuhrī found it is sufficient to make the predicate with the apodosis of interrogation. Likewise ibn Muḥayṣin held that.

And {'Am} is a conjunction particle which was conjugated on interrogation.

And {Lam} is a particle of Jussive that is followed by verbs, as jussive is exclusive to verbs.

{You warn them}, means to warn them. – "they will not believe": this verse was revealed in relation to those upon whom the decree of torture and misfortune came into effect, based on Allah's foreknowledge. It explicitly refers to inquiry about, but implicitly means informing. Then, the reason for forsaking belief was mentioned.

Qurʾān 2: 7# {Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment."

The Arabic root 'khatama a'llâhu '' is synonymous to (tabaʿa'llâhu) [He sealed, stamped, imprinted, or impressed it],), denoting that Allah has set a seal upon their hearts (caused them to reject guidance).

khatama and tabaʿa have the same meaning in language, and they mean that the covering over a thing, and securing oneself from a thing's entering it.

The intended meaning of the verse is Allah has sealed their hearts, as they do not understand, nor comprehend, anything. It is indicated by the verse:

{Or are there locks upon their hearts?} [47:24]

Some scholars said: Ṭaba' and Khatm signify that Allah has judged them to be disbelievers and to have misfortune. It is similar to what is said to someone:

You have been sealed with misfortune to fail forever. (1)

{And upon their hearing},

This Part of the Ayah signifies they do not listen to what is right, nor benefit it. Used, in the Arabic language, in the singular form, the word hearing is used

(1) This saying is invalid. It is the saying of Al-Mu'tazilah, mentioned by Al-Qādī ʿAbdul Jabbār al-Mu'tazilī in his book: "Mutashābih al-Qurʾān".
Ibn Kathīr said in (Tafsīr al-Qurʾān al-ʿAẓīm)) 1/278: What dared him - that is: Az-Zamakhsharī - to do that except his being from al-Mu'tazilah; because sealing their hearts and preventing them from guidance is ugly at him, so Allah Almighty is far above this according to his doctrine.
Had he understood His Almighty's statement:
{So when they ˹persistently˺ deviated, Allah caused their hearts to deviate}
[Qurʾān: 61: 5] and His statement:
{We turn their hearts and eyes away ˹from the truth˺ as they refused to believe at first, leaving them to wander blindly in their defiance} [Qurʾān: 6: 110], and other verses that indicate that Allah Almighty sealed upon their hearts and turned them away from guidance as a recompense for their persistence in falsehood, and their abandonment of the truth.
The Lord Almighty is fair and not ugly when it comes to this. Had he known this, he wouldn't have said what he said. Allah knows best.
Scholars have shown the invalidity of this saying, and among them: At-Ṭabarī in ((Jāmiʿ Al-Bayan)) 1/267, Al-Qurṭubī in ((Al-Jāmiʿ lī Aḥkām al-Qurʾān)) 1/162-163, as-Samaʾānī in ((Tafsīr Al-Qurʾān)) 1/393, and Abū Ḥayyān in ((Al-Baḥr al-Muḥīt)) 1/175, and al-Iskandarānī in ((his footnote on Al-Kashshāf)) called ((Al-Intiṣāf)) 1/57, 58.

as a verbal noun which cannot be pluralized. It is also said that the intended meaning is the hearing of each one of them.

This usage of using the singular form to express plural meaning is common in Arabic language.

It is similar to saying that he comes to me with the heads of two male sheep. What is intended is the head of each one of them (the two male sheep).

A poet also composed:

Eat not to full to live

As your live in a tough time.

The poet used stomach in the singular form, while it refers to plural.

Sībawayh commented: The singular form 'sam'a' (lit. hearing) refers to the plural meaning because it comes in the middle between two plural forms. It is the same as Allah's sayings:

{He brings them out from darknesses into the light} [2:257]

and {From the right and the left}[70:37] i.e. lights and faith.

The grazer composed:

It has the corpses of regret, as for their bones

They are white and their skins are cross.

The intended meaning is the plural form (skins), not the singular.

Ibn Abī 'Ablah read: "Wa 'ala asma'him (the plural form of sam', which lit. means (hearing).

The meaning is deemed complete when Allah said: "and upon their hearing".

Allah went on saying: "and over their vision is a veil" which denotes a cover and a veil. Thus, they do not see the truth. Likewise, ghashiyat (a cover and a veil) al-Sarj, that is the saddle cover, alludes to the same notion of covering and veiling.

Al-Mufaḍal ibn Muḥammad Aḍ-Ḍabbī read on the authority of 'Aṣim that the word 'ghishawah' is accusative case. It is as if the verb was not expressly mentioned, i.e. it is intended to mean

(and put a veil or set a seal over their vision) as provided for in Surah Al-Jathiya (Crouching),

{And put over his vision a veil} [45:23],

Al-Hassan recited: 'ghushawah'; however, al-Guḥdurī read 'ghashawah'. In addition, the companions of ʿAbdullah said: 'ghashwah'.

"And for them is a great punishment" signifies killing or holding someone captive in the worldly life and eternal torture in the Hereafter.

Torment here refers to everything that inflicts suffering and hardship on someone. For example, 'Azbatulsawt' which lit. means the tip of a man's whip on account of entailing pain.

Al-Khalīl commented: torture is defined as the prevention of someone from obtaining what they want. Fresh water can be used as an example because it quenches one's thirst.

This verse was revealed in relation to the hypocrites, namely ʿAbdullah ibn Ubayy ibn Salūl, Mu'attab ibn Qushayr, Jadd ibn Qays and those who followed the same path, upon saying: let's strike up a friendship with each other, being protected from any harm inflicted by Muḥammad and his Companions and, on the other hand, adhering to our religion. They, most of whom are the Jews, reached the consensus agreement that 'Iman' (belief) is a word they declare with their tongues, but otherwise is believed in.

Allah said: Qurʾān 2: 8 # {And of the people are some who say, "We believe in Allāh and the Last Day," but they are not believers}.

And of the people are some who say, "We believe in Allāh" denotes that we have faith in Allah. 'and the Last Day' refers to the Day of Resurrection.

Allah Almighty said: {But they are not believers}.

An-Nās or Mankind are a group of animals in the form of humans. It is the plural form of 'insan' (human)

Insān is originally derived from ('Insīyān) with Yāʾ.

Did not you see that when you do diminutive of it, you uttered it with Yāʾ ''Aaysīyān, so Yāʾ was dropped of its vowel was transferred to As-Sīn, so it became Insānā.

Scholars disagreed over why Insān was so called:

Ibn ʿAbbās said: He was called 'Insanan' because a promise had been taken from him before, but he forgot. Allah said: "And We had already taken a promise from Adam before, but he forgot". [20:115]

The poet said:

You are called Insān as you forget

Some of the scholars of Semantics said: Insān was so called as he can be perceived by the eyesight.

It is derived from 'Anastu such and such i.e. I saw it.

According to another view: It is named 'Insanan' (human) because he forgets easily.

Some scholars stated: a man was named 'Insanan' (human) because of being present and sighted. It is said that I have sighted (seen) something. Allah said: {He perceived from the direction of the mount a fire} [28:29],

He said as well: "indeed, I have perceived a fire} [28:29]

It has been said: A man was given this name, i.e. 'Insanan', because he can be felt at ease with him.

Others still said: When Allah had created Adam (PBUH) He created from him his wife to feel at ease with her. Thus, he was named 'Insānan' (human).

Qurʾān 2: 9 # {They [think to] deceive Allah and those who believe, but they deceive not except themselves and perceive [it] not.}

Allah's saying:" They [think to] deceive Allah}, meaning, they defy, oppose and deny Allah's commands.

Al-Khad'a literally means concealing. The house where household effects are hidden is called Makhd'a. Al-Mukhad'a (lit. deceitful) is he who conceals his inner beliefs and manifests other things. Some said: Khad'a literally means corruption.

A poet composed:

It is white-colored, and good-tasted

Of good saliva if the saliva was spoiled

So, the intended meaning is Al-Mukhad'a (lit. deceitful) destroys Imān (faith) he outwardly expresses by the disbelief he inwardly conceals.

It has been said to mean that they have dared to believe they could deceive Allah. In addition, Allah's saying: {And look at your 'Allah' to which you remained devoted} [20:97]

refers to by your claim and thought.

It has also been said to mean that what they act as to Allah's religion is considered a deceit among them.

Al-Ḥasan commented: the intended meaning is they deceive Allah's Messenger (PBUH). Similarly, the Qurʾānic verse:

{And when they angered Us, We took retribution from them}, [43:55]

It signifies that they angered the allies of Allah. Also, the Qurʾānic verse: Indeed, those who abuse Allāh}, [33:57] refers to the allies of Allah because He is not abused nor deceived, thus, Allah has clarified that he who abuses one of His prophets or allies has earned His punishment as if he abused and deceived Him. It is indicated by the narration that Allah says:

((He who abuses one of My allies has declared a war against Me)). (1)

It was said that the reason for the mentioning of Allah in the Qurʾānic verse

(1) The most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawāfil (praying or doing extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him."

According to aṭ-Ṭabarī in (Jāmiʿ al-Bayān) 1/279 _ 280: The deceit of the hypocrite to his Lord and the believers, showing him with his tongue what he utters and believes is contrary to what is in his heart of doubt and denial; To ward off from himself what he showed with his tongue the judgment of Allah, the Mighty and Sublime, necessary for whoever was in a similar state of disbelief, if he did not show with his tongue what he showed of acknowledgement and approval, of killing and captivity, then that is deceiving his Lord and the people of faith. And Ibn Kathīr said: And the Almighty's statement:

{They seek to deceive Allah and the believer} [Qurʾān: 2: 9] that is: By showing what they have shown of faith with their secret disbelief, they believe in their ignorance that they are deceiving Allah with that, and that that is beneficial to them with Him.

"They [think to] deceive Allah..." is to beautify and improve the opening of speech. Mukhāda'ah (deception) is meant for those who believe. It is similar to Allah's saying:

{And know that anything you obtain of war booty - then indeed, for Allāh is one fifth of it and for the Messenger} [8:41]

Mukhāda'ah (deceit) it was on the pattern of Al-Mufā'lah; it entails something mutually practiced between two persons, e.g.

(Al-Muqāatilah) fighting,

(Al-Mudāaribah)beating,

and (Mushāatimah) insulting one another.

It could also involve only one person. For example, I have amended sandals and punished the thief; Allah bless you. Allah said: {And he swore [by Allāh] to them, "Indeed, I am to you from among the sincere advisors} [7:21], and He said as well:

{May Allāh destroy them} [63:4]

Mukhāda'ah (deception) refers here to an action done by only one person due to the fact that that Allah (Exalted be he) is not deceitful. (1)

Allah (Glory be to him) used the same word to express the consequence of their deception)

{and those who believe..." conveys the meaning that they deceive those who believe by saying 'we have believed, but they have not.'

Some said: They have deceived the believers in the way that they used to sit and associate with them (those who believed) until they have been a great

(1) And this is what Abū ʿUbaydah said in (Majāz al-Qurʾān) 1/31.
This saying was refuted by Ibn Jarir al-Tabari in (Jāmi' al-Bayan) by al-Tabari 1/282. He said: And the saying in this is not the same to me as the one who said, rather it is from the interaction that can only be from two, like the rest of what is known of the meaning: (interacting and reacting) in all the words of the Arabs, and that is because the hypocrite deceives Allah, may He be glorified, by lying with his tongue - according to what has been described above - and Allah Blessed and exalted be deceived by his failure to do good insight, including the survival of himself in the sake of his hostility, such as the one who was told in his saying:
{Those who disbelieve should not think that living longer is good for them. They are only given more time to sin, and they will suffer a humiliating punishment}[Qurʾān 3: 178]

comfort to them (those who believe) and considered to be of them, divulging their secrets to them and, as a consequence, such secrets are to be told to their enemies.

Allah said:" but they deceive not except themselves and perceive [it] not." The evil of their deceitfulness will be inflicted on them. In fact, they deceive not except themselves owing to the fact that Allah informs His Messenger Muḥammad (P.B.U.H) about their secrets and hypocrisy. They get exposed in the worldly life and deserve a severe punishment in the life to come. (1)

The people of inference held: He who knows nothing but what others reveal gets deceived. However, a person deceiving those who know what others conceal cannot mislead anyone but themselves.

The reciters were in disagreement as to the reading of Allah's statement: {Wmā Yakhda'ūna}, as follows:

Shaybah, Nāfiʿ, ibn Kathīr, ibn Abū Ishāq and Abū ʿAmr read it as (Yukhadi'ūn), but not (Yukhādia'ūn), with Alif, they made it on the pattern of Mufaā'lah.

Which is concerned with the singular form,and we have mentioned its matches. The first recitation his held by Allah's statement :{ they seek to deceive Allah}.

They did not differ except in what was narrated from Abū Ḥaywah Ash-Shamī that he recited it: {Yakhda'ūna Allah}.

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(1) Ibn Jarīr aṭ-Ṭabarī said in ((Jāmiʿ al-Bayān)) 1/282: If someone says: How can a hypocrite be deceitful towards Allah and the believers, when he does not appear with his tongue contrary to what he believes except for dissimulation (Taqiyyah)?
It was said: the Arabs do not prevent the one who gave with his tongue other than what is within his heart to save himself and in order to escape from what he is afraid of, so he escaped from that which he feared, deceiving the one who got rid of him by what appeared to him with his tongue out of dissimulation Taqiyyah because he saved himself from killing, captivity, and urgent torment, while he concealed other than what he appeared with his tongue.
In doing so, he deceives himself even if he thinks that he deceives the believers in this immediate life. This is because he believes that that he gives her what she wants and makes her happy. However, He puts it into ruin and exposes her to the torment and incurs her to the wrath and punishment of Allah, which she is unable to resist. That is his deceit to himself as he thinks he does well to her while he does wrong to her. That is what Allah Almighty said:
{Yet they only deceive themselves, but they fail to perceive it} [Qurʾān: 2: 9]

However, the majority of reciters read it: {Wmā Yakhdaʾūna} to be in conformity with the most eloquent of the usages.

And this view was held by Abū ʻUbyad.

{And they perceive [it] not}, meaning: that they are unaware of do doing so.

Qurʾān 2: 10 # Allah Almighty said: {In their hearts is disease, so Allāh has increased their disease; and for them is a painful punishment because they [habitually] used to lie}

{In their hearts is disease}, meaning: doubt and hypocrisy.

ʻMaraḍ' (illness) literally refers to weakness and slackness. Thereupon, doubt in religion and hypocrisy are called ʻMaraḍ' (illness) as it weakens the religion and belief like an illness which weakens one's body and reduces its ability. It (doubt) also leads to damnation as is the case with the illness which causes one's death.

{So Allāh has increased their disease}, it means that Allah has increased their doubt, hypocrisy, torture, and destruction. (1)

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(1) The transcriber said:
{There is sickness in their hearts, and Allah ˹only˺ lets their sickness increase} [2:10]: This formula is meant for confirmation.
According to others, Allah increased their weakness because of their supplication against them.
What if it came as supplication, when supplication is only permitted upon inability?
We said: This is a teaching from Allah that it is permissible to supplicate against hypocrites, and this is like his saying:
{May Allah condemn them!} [Qurʾān: 63: 4]. The verb Zāda may come transitive, as in this verse, and intransitive, as in His statement:{We ˹later˺ sent him ˹back˺ to ˹his city of˺ at least one hundred thousand people} [Qurʾān: 37: 147] meaning: May Allah increase their doubt over their doubt; A punishment for them, and an increase in their sickness, was through the revelation of successive verses, such as His saying:
{Whenever a surah is revealed, some of them ask ˹mockingly˺, "Which of you has increased in faith?"}[Qurʾān: 9: 124], and His saying:
The sickness in their hearts has only increased their wickedness, and they die as disbelievers. [Qurʾān: 9: 125]
The meaning of the two verses is that the first verse increased the certainty of the believers. The second verse increased the doubt of those in their hearts is a sickness. It is similar to His statement, Glory be to Him:
{Yet when a warner did come to them, it only drove them farther away}[Qurʾān: 35: 42]

{And for them is a painful punishment}, infers that the punishment is so painful.

It is similar to the saying of ʿAmr ibn Ma'd Yakrib:

Due to the hearing of Rayḥanah, she caused

Me and my companions suffer from sleeplessness

What is meant is her imagination.

{Because they [habitually] used to lie}, expresses the meaning that they shall receive a severe punishment because they used to inwardly defy Allah and His Messenger.

The people of Kūfah recited it with a Fathah on the Yaʾ

And a Kasra under the ḏāl, because they [habitually] used to lie, saying they are believers, but they are indeed not.

Qurʾān 2: 11 # {And when it is said to them, "Do not cause corruption on the earth," they say, "We are but reformers}

{And when} is a preposition of time which means then implying the occurrence of an expected action and the meaning of punishment is related thereto.

{it is said} is a passive verb. The root of the verb is (Qūyla) on the pattern of Fu'ila, And because Kasrah was heavy on Wāw, it was transferred to first radical of the verb (Fā' al-Fi'l), so the vowel of Wāw was turned to Yāʾ to match the Kasrah before it.

This is the classical Arabic, which was held by the public, and this is the choice of Abū ʿUbayd.

Al-Kisāʾī and Yaʿqūb recited it: {Qīla},{Ghīḍa},{Ḥīla},{Sīqā}, {Jī'a}, {Sī'a} and {Sī'at} with Ishmām of Ḍammah in it, to denote the transferred Wāw and it used to separate between the verb and the infinitive.

{to them}, refers to the hypocrites. It was said that it refers to the Jews.

The believers said to them, "Do not cause corruption on the earth" through disbelief, disobedience, and prevention of people from belief in Muhammad and the Qurʾān.

Aḍ-Ḍaḥāk said "Do not cause corruption on the earth" through religious conversion, and distortion (taḥrīf) of the Sunnah and the Book of Allah (the Qur'ān).

{They say, "We are but reformers}.

Qurʾān 2: 12 # {Unquestionably, it is they who are the corrupters, but they perceive [it] not}.

Unquestionably," {Alā}, is a word of notice, usually initiates with for the addressee to indicate the validity of what comes after it.

{It is they who are}, is an emphasis laid on the speech.

"The corrupters, but they perceive [it] not."

This denotes that they do not perceive the torture prepared to them.

Qurʾān 2: 13 # {And when it is said to them, "Believe as the people have believed," they say, Should we believe as the foolish have believed?" Unquestionably, it is they who are the foolish, but they know [it] not}

{And when it is said to them}, refers to the believers and the Jews, or the hypocrites according to another view.

"Believe as the people have believed," was addressed to ʿAbdullah ibn Salām [1] and other believers among the People of the Scripture.

It was said that this verse was addressed to the Companions of the Prophet and those who believed in him from the Emigrants and the Helpers.

{They say, "Should we believe as the foolish have believed?" indicates that this is the act of the ignorant.

{Unquestionably, it is they who are the foolish," indicates that

the foolish are not those who believed (in) Muhammad (PBUH).

{But they know [it] not" implies that they do not know it.

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(1) A companion, one of the rabbis, embraced Islam when the Prophet (P.B.U.H) came to Medina. He is: ʿAbdullah ibn Salām ibn al-Ḥārith Abū Yūsuf al-Isrāʾīlī, an ally of the Ansār, and he is one of the sons of Yūsuf ibn Yaʿqūb, (Peace be upon them both). In the Jāhiliyyah, he was called al-Ḥusayn, however, when he embraced Islam, the Messenger of Allah (P.B.U.H) called him ʿAbdullah.
And he died in Medina during the caliphate of Muʿāwiyah - may Allah be pleased with him - in the year: (43 AH).

Al-Muʾrrij said: As-Safīh (the fool) is the one who keeps lying to others and acts in contradiction with what he knows.

Quṭrub commented: Safīh can be defined as a most hasty and unjust person and as the one who tells not the truth.

The reciters differed over His statement: {As-Sufahā' ʿAlā}, some pronounced Hamzah clearly, that this view of the Kufans, and the dialect of Tamīm.

As to ʿAbū ʿAmr and the people of Hijāz: they confirmed the first Hamzah and facilitated the second one.

However, Al-Farrāʾ chose to omit the first Hamzah the second one, arguing that what is resumed is more prior to be uttered with Hamzah than what is stopped on.

Qurʾān 2: 14 # {And when they meet those who believe, they say, "We believe"; but when they are alone with their evil ones, they say, "Indeed, we are with you; we were only mockers}

{And when they meet those who believe},

Juwaybir narrated, on the authority of Aḍ-Ḍaḥāk reported ibn ʿAbbas as saying: ʿAbdullah ibn Ubayy ibn Salūl al-Khazraji, the head of the hypocrites, was one of Saʿd ibn 'Ubadah's clan. Whenever he would meet Saʿd, he would say: the best religion is Muhammad's', but upon return to his people who were disbelievers he said: Hold fast to your fathers' religion. Thereupon, Allah revealed this Ayah. (1)

Al-Kalbī narrated, Abū Ṣāliḥ reported ibn ʿAbbas as saying:

This verse was revealed in relation to ʿAbdullah ibn Ubayy and his fellows.

They went out one day and were received by some of the Prophet's Companions. Then, ʿAbdullah ibn Ubayy said to his companions: I want you to see how I defend you against those foolish people. He went out and shook hands with Abū Bakr As-Ṣiddīq and said: I extend my greetings to Aṣ-Ṣiddīq (the Upright), the leader of Banū Tamīm, Sheikh-ul-Islam, the companion of

(1) The assessment of the reliability of the chain of transmitters:
A very weak chain of transmitters, in which: Juwaybir is very weak and I could not find this Ḥadīth.

the Messenger of Allah (PBUH) in the cave, and the one sacrificing everything he has, his life and his wealth, to the Messenger of Allah (PBUH).

Afterwards, he shook hands with ʿUmar and said: I extend my greetings to the leader of Banū ʿUday ibn Kaʿb al-Farūq, the one who is powerful in Allah's religion, and the one sacrificing everything he has, his life and his wealth, to the Messenger of Allah (PBUH).

Afterwards, he shook hands with ʿAlī and said: I extend my greetings to Prophet's cousin and son-in-law, and the leader of Banū Hāshim, with the exception of the Prophet (PBUH).

Therefore, ʿAlī said: O ʿAbdullah, be mindful of Allah and do not practice hypocrisy because the hypocrites are the worst of Allah's creation. ʿAbdullah went on saying: Hey Abū al-Ḥasan, are you saying this to me?! I swear to Allah our faith and belief are, indeed, the same as yours. Then, they parted, and ʿAbdullah said to his friends: Did you notice what I had done? If you see them, do as I have done. They praised him saying: We will be alight as long as you are still alive. The believers returned to the Prophet and told him about what happened. Allah, thereupon, revealed: "And when they meet…" (1) meaning: When they see. This verse refers to the hypocrites, ʿAbdullah ibn Ubayy and his fellows.

Muḥammad ibn as-Samayfa 'a recited it: (Wa'idhā lāwū), they both have the same meaning.

{Those who believe…} refers to Abū Bakr, ʿUmar and ʿAlī.

{They say, "We believe}, implies that our faith is similar to yours.

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(1) The assessment of the reliability of the chain of transmitters:
A very weak chain of transmission, in which: al-Kalbī is charged with lying, and Abū Ṣāliḥ Bādhām is weak narrator.
The authentication of Ḥadīth:
Al-Wāḥidī reported it in (Asbāb Al-Nuzūl) (p. 25), and Ibn Ḥajar mentioned it in (Al-ʿUjāb fī Bayān al-Asbāb)) by Ibn Ḥajar 1/236 on the authority of Al-Wāḥidī, then he said: I said: Description of al-Kalbī and the narrator on his authority have been previously mentioned.
The effects of the fabrication are apparent on these words, and Surat Al-Baqarah was revealed upon the advent the Messenger of Allah (P.B.U.H) to Medina, as mentioned by Ibn Isḥāq and others, and ʿAlī married Fāṭimah, may Allah be pleased with them both, in the second year of Hijrah.

{But when they are alone}, means that when they return.

It is also possible to refer to being alone. It is said that Khalawtu bihi, Khalawtu ma'ahu, and Khalawtu ilayhi have one similar meaning, that is, to be alone with somebody.

An-Naḍr ibn Shumayl commented: 'ila' lit. means (with). It is the

same as mentioned in Allah's sayings: {It has been made permissible for you the night preceding fasting to go to your wives [for sexual relations} [2:187], meaning with your wives.

{And do not consume their properties into your own [4:2],

meaning with your property.

And his statement: {Who are my supporters for [the cause of] Allāh?}, meaning: with Allah.

An-Nānbighah composed:

Do not leave my with the threatening as if

I am painted with the tar and scabby

The Arabic preposition 'ilā' in the above verse shows the meaning of being with people.

Another poet composed in the same meaning:

The blade of the two arms in a pool

To the top of the chest flabby shoulders,

[35/b], meaning: with Ju'ju'.

{their evil ones}, refers to their masters (of disbelief), chiefs, leaders, and their priests.

Ibn ʿAbbās commented: They are five Jews. Every priest is associated with their evil entities: Kaʿb ibn al-ʿAshraf from Madinah, Abū Burdah from Banū ʿAslam, ʿAbd Ad-Dār from Juhaynah, ʿAwfibn ʿĀmir from Banū ʿAsad, and ʿAbdullah ibn As-Sawdā' in Syria.

The term 'Shayṭān' refers to the rebellious and corrupt who belong to Jinn, mankind, and everything. Likewise, the deadly snake is called a devil.

Allah said: {bearing fruit like devils' heads} [37:65]

It refers to snakes.

It is commonly said by Arabs that refrain from that mount because such a mount is (like) a devil. It was mentioned in one of the Hadith:

"**If while you are praying, somebody intends to pass in front of you, repulse him and if he refuses, he should use force against him because such a person is (like) a devil.**"

It was narrated that the Prophet looked at a man who was chasing a pigeon and said: ((**A devil chasing a devil**)).

The Prophet meant a frightening wicked person.

Some narrated that one said that all of this happened when I was filled with anger.

He was asked: "which of devils had possessed you? To this he

replied: anger."

Abū an-Najm composed in this meaning:

Every human poet has a female devil

However, my devil is male.

{They say, "Indeed, we are with you}, means we believe in your religion and advocate you.

{We were only mockers}, (of Muḥammad and his companions).

Qurʾān 2: 15 # {[But] Allāh mocks them and prolongs them in their transgression [while] they wander blindly}

{ʿAllāh mocks them}, implies that they receive a punishment as an act of retribution for mockery.

Retribution is known as an evil act, even if it is not, because they (retribution and evil act) are alike.

It is as Allah`s saying {And the retribution for an evil act is an evil one like it}[42:40], hence, the retribution for an evil act is called as an evil act. (1)

ʿAmr ibn Kulthūm said:

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(1) See: (Tafsīr Mushkal al-Qurʾān)) by Ibn Qutaybah (pg. 277), and "Sharḥ of Gharīb al-Qurʾān" by Ibn Qutaybah (p. 41), and ((Maʿānī al-Qurʾān)) by Al-Zajjāj (1/90).
This statement has a lot of consideration. The correct view - Allah knows best - is to prove what is indicated by the apparent meaning of the verse, which is that Allah mocks them in reality, not figuratively.

Let none act foolishly against us

Then, we would act more foolishly.

another poet composed:

We will recompense them hit for hat

And whoever leaves his cousin to oppression, he will be oppressed.

So, retribution is called an act of injustice.

It was said that the meaning is that Allah reprimands and reproaches them, makes them look ignorant, and accuse them of the errors they committed, for sarcasm and mockery are deemed imperfections and ignorance by Arabs. Similarly, it is said that henceforth someone is being mocked (that is, to be condemned).

Allah said:

{that when you hear the verses of Allāh [recited], they are denied [by them] and ridiculed}, [4:140] (In other words, to be condemned, censured)

Noah (Peace be upon him) was reported saying in Allah's Book (the Qurʾān): {If you ridicule us, then we will ridicule you just as you ridicule} [11:38]

Al-Ḥasan commented as to its meaning: Allah backs the believers against the hypocrites.

And this is what Imām aṭ-Ṭabarī - may Allah have mercy on him - decided in ((Jāmiʿ al-Bayān)) (1/132-133), he said: As for those who claimed that the words of Allah Almighty mentioned him: {Allah will throw their mockery back at them} [Qurʾān: 2: 15] it is only occurring by way of reply, and that it was not from Allah mocking, deception, or deceit, so they deny what Allah Almighty has established for Himself, and made it obligatory for Him.

Ibn Taymiyyah - may Allah have mercy on him - said in ((Majmūʿ al-Fatwā)) (7/111-112): Likewise, what they claimed as metaphorical in the Qurʾān, such as the words: Deception, mockery and ridicule, which is added to Allah Almighty, and they claimed that it is named after what corresponds to it by way of metaphor. However, it is not like that, but the designation of these names, if they were done to someone who did not deserve punishment, it would be unjust to him, but if they were done to someone who did them to the victim as a punishment for him with the same action he did, then it would be justice... until he replied: That is why mocking them was an act deserving of this name, then he mentioned an effect Ibn ʿAbbās, the following, and the saying of al-Ḥasan, and the saying that what is meant is that they are ignorant and wrong in what they did, then he said: And this is all true, and it is a mockery of them in reality.

Ibn ʿAbbās stated: on the Day of Judgment Allah informs the believers (dwelling in the Paradise) of the hypocrites.

It is to be said to them:' Do you like to enter the Paradise? To this they replied, 'Yes'. Hence, a door to the Paradise will open for them.

They are to be told enter (the Paradise) and, then, they will be dragged away and rolled back in the Hellfire and upon reaching the door, it will be closed (in front of them), being taken back to the Hellfire. Meanwhile, believers laugh at them, as indicated by Allah's saying: from

{Indeed, the wicked used to laugh at the believers}, up to His statement: {So Today those who believed are laughing * at the disbelievers; On adorned couches, observing * Have the disbelievers [not] been rewarded [this Day] for what they used to do?"[83:33-36], they were recompensed.

[249] Imām Abū Manṣūr Muhammad ibn ʿAbdullah al-Ḥamshādhī narrated to us, saying, Abū Bakr Ismāʿīl ibn Muḥammad (known as aṣ-Ṣayyād) informed us,: Ibrāhīm ibn Isḥāq As-Sarrāj narrated to us: ʿAmr ibn Zurarah al-Raqqī narrated to us: Abū Junadah narrated to us, on the authority of Al-'A'mash, on the authority of Khaythamah, 'Uday ibn Ḥātim reported the Messenger of Allah (P.B.U.H) as saying:

"People of the people are commanded to enter heaven (the Paradise), even [36/b]] if they come close to it, find its scent and look at what Allah has prepared for its people of abodes and dignity, they are called out to be sent away from it.

He said: They will return with grief and regret, the like of which the creatures did not return with.

They say: O our Lord, if you had entered us into the Fire before you showed us what you showed us, it would have been easier for us?!

Then Allah (Almighty and Glorious be He) says: This is what I wanted for you. You dreaded people and did not fear Me. You revered people and did not venerate Me, and you used to make show (of your deeds) contrary to what

you used to show Me from your hearts, so today I inflict my torment on you, along with what I have deprived you of My reward)). (1)

It was said: It suggests that He (Almighty) failed them and deprived them of success and guidance, as he said thereafter:

{and prolongs them}, It implies that Allah keeps them in ignorance, grants respite to them and prolongs their lives.

Muddah (period of time) literally denotes prolongation or extension. An extended river is an example.

Ibn Muḥayṣin and Shibl recited it (Wamidduhum), with Ḍammah of Yāʾ and Kasrah of Mīm. They are two dialects with the same meaning. However, 'Madd' (prolongation or extension) is often used in evil acts; and 'Imdād' is commonly used in good.

Allah Almighty said concerning Madd: {And extend [i.e., increase] for him from the punishment extensively} [19:79]

Allah with regard to 'Imdād: {And We reinforced you with wealth and sons} [17:6].

He also said:" And give you increase in wealth and children".

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(1) [249] The assessment of the reliability of the chain of transmitters:

The compiler's chain of transmitters is very weak, including Abū Junādah: He was charged with of lying.

The authentication of Ḥadīth:

It was reported by Abū Nuʿaym in (Ḥilyat al-Awliyāʾ) 4/135 (5030), Al-Wāḥidī in (Al-Wasīt) 1/91, Al-Khaṭīb in (Tārīkh Baghdad) 7/200, and Ibn Ḥibān in (Al-Majrūḥīn) 3/ 155, and Ibn al-Jawzī in (Al-Mawḍuʿāt) 3/414 The Book of Asceticism, the chapter on the punishment of hypocrisy, and Al-Bayhaqī in (Shuʿb al-Imān) 12/181 (6390) from the way of ʿAmr ibn Zurārah. Aṭ-Ṭabarānī reported it in ((Al-Muʿjam al-Kabīr)) 17/85 (199) via Hāshim ibn Muḥammad al-Hilālī on the authority of Abū Junādah.

Abū Nuʿaym said: This Ḥadīth is Gharīb on the authority of Al-Aʿmash, we did not write it except from the Ḥadīth of Abū Junādah....

Ibn Hibbān said: This is a false Ḥadīth that has no basis in the words of the Messenger of Allah (P.B.U.H)

Al-Haythamī mentioned it in ((Majmaʿ Az-Zawāʾid)) 10/220 and said: Al-Ṭabarānī transmitted it in (Al-Muʿjam al-Kabīr) and (Al-Awsaṭ), and it includes Abū Junādah, and it is weak.

Ash-Shawkānī mentioned it in (Al-Fawāʾid Al-Majmūʿah) (p. 233).

{in their transgression}, signifies their disbelief, deviation from what is right, and ignorance.

Ṭughyān originally refers to transgress or exceed the limit. For example, a scale overload is a term that refers to any weighed object that exceeds a scale's maximum capacity rating.

Allah said:" Indeed, when the water overflowed} [69:11], which means that the water (overloaded) exceeded the maximum level allowed. He said to Pharaoh: {he has transgressed [i.e., tyrannized]} [20:43].

This Qurʾānic verse points out to the fact that Pharaoh has exceeded the limits for being the only Allah when he said: {I am your most exalted lord} [79:24]

{[while] they wander blindly}, conveys that they are perplexed by their disobedience to Allah and hesitation in making an error. The Arabic word 'amiha' (to wander about, stray) and its derivatives (ya'mahu, 'Amhen, 'umuhen, 'Amhanan, 'Amihun, and 'Aamihun) refers to that a person is unjust.

Ru'bah composed:

The Blind are the misguided in the perplexity."

The poet used the word "Al-`ummah"

to refer to (Confusion, hesitation, and inability to make the right decision).

Qurʾān 2: 16 # {Those are the ones who have purchased error [in exchange] for guidance}

It suggests that they replaced and preferred disbelief over faith. The reason why Allah used the term (an expansion of purchases and trade) is that purchases and trade are attributed to replacement and preference, owing to the fact that either of the sale Parties (buyer and seller) prefers the other Party's goods over his.

A poet said:

I replaced the head for a scared head

And I replaced the first incisor for ashes

And I replaced the long life for a short one

Such as a Muslim who reverted to Christianity

Yaḥyá ibn Ya'mur, some of the people of Medina and ibn Abī Isḥāq recited it (Ishtraw Aḍ-Ḍalālah) with Kasrah of Wāw, as Jussive will be voweled in Kasrah.

However, Abū ʿAsh-Shamāl ʿAs-Simāl Al-ʿAdawī recited it in Fatḥah, he uttered it with the lightest vowel.

{So their transaction has brought no profit}, denotes that they yielded no profit on their business deal. Arabs say you has made a profit (on a deal), lost a (business) transaction and slept at night. Allah said: {And when the matter [of fighting] was determined} [47:21]

He the Almighty said: {and "Rather, [it was your] conspiracy of night and day} [34:33]

A poet composed:

A one-eyed from Nabhān, is blind during the day

And can see at night

Another poet said:

O Ḥārith! you relived my concern

So I could sleep at night and I became care-free

Ibn Abū ʿAblah recited it: {Tijārātuhum) in the plural form.

{…nor were they guided}, as to error.

It was said that they were right in relation to their business transactions.

Sufyān ath-Thawrī said: all of you are merchants; for this reason, one should consider what type of business they do. Allah said:

{So their transaction has brought no profit},[2:16]

and He the Almighty said as well: {Shall I guide you to a transaction that will save you from a painful punishment?} [61:10]

Qurʾān 2: 17 # {Their example is that of one who kindled a fire, but when it illuminated what was around him, Allāh took away their light and left them in darkness [so] they could not see}.

Their example}, It signifies those like them.

{…is that of one…} means the ones who. Similarly, Allah said:

{And the one who has brought the truth and those who embrace it}, then He said: {It is they who are the righteous}. [39:33]

"Al-Ash'hab ibn Rumeilah" composed:

Certainly, those whose blood were shed in "falaj".

They are the people, all the people, O mother of Khāalid.

The poet repeted the same word to emphasize his purpose

"urging them to cry"

{'Istawqadā}: means to kindle a fire, same as when you say, 'ajaba' and 'istajaba' (to answer, to respond)

are similar to "{Istawaqada} and Awqada".

They both are derived from the same root.

A poet composed:

A crier proclaimed, O who answer in the dew

However, no one answered him

The poet used "ajaba wa-stajaba".

{but when it illuminated what was around him}, referring to the fire.

It is said the verb in the sentence the moon 'da'a' illuminates (-ing, -ed) is intransitive.

And it has other forms like

illuminating, illuminated

However, the verb in the sentence illuminates (something).

('a'da'aa') is transitive.

However, the verb in the sentence the moon 'a'da'a' illuminates (-ing,-ed) (something) is transitive. So, the verb (illuminate) can be used as an intransitive and intransitive verb.

Muḥammad ibn 'As-Samayfa' recited: 'da'at' without Alif'.

As for Ḥawlahu occurs in the accusative as an adverb. "Allāh took away their light" conveys the meaning that Allah 'adhhaba' (removed) their light.

The reason why Allah said: {their light}, although fire is mentioned at the beginning of the Ayah, is that fire has two things, namely light and heat. He took away their light and left heat for them.

{and left them in darkness [so] they could not see}.

Ibn ʿAbbās, Qatādah, aḍ-Ḍaḥāk, Muqātil, and As-Suddī commented: This verse was revealed about the hypocrites. Allah Almighty states:

Their example of unbelief and hypocrisy is that of one who kindled a fire at a dark night in the desert, seeking for its light and warmth and thus identifying what was around him. So, he sheltered himself from (what he was cautious about and fearful of) and he, as a consequence, felt safe and secure. In the meanwhile, and all of a sudden, the fire was extinguished and he, therefore, remained in darkness, frightened, and confused. So would be hypocrites while claimed faith, sought for its enlightenment, took great pride in it, and, consequently, felt safe and secure. Thereupon, they married from Muslim women, inherited from them, and shared spoils with them. As a result, they secured their money and children. If they died, they would go back to (the state of darkness and fear) and remain in torment and resentment.

Mujāhid commented: Fire lighting marks their tendency towards Muslims and guidance; however, the going out of their light signals their inclination to disbelievers and deviation from what is right.

Saʿīd ibn Jubayr, Muhammad ibn Kaʿb, ʿAṭāʾ, and Yamān ibn Riʾāb said: The above-mentioned verse was revealed in regard to the Jews. They would wait for the advent of the Prophet, having belief in him, and asking for his help against the polytheists of the Arabs. When he emerged, they disbelieved in him, because Banū Qurayẓah, Banū An-Naḍir, and Banu Qaynuqāʾ came from Syria to Yathrib when the prophethood was cut off from the Children of Israel and given to the Arabs instead. So, they entered Medina, bearing witness to Muhammad that his nation was the best of nations. A man from the Children of Israel called ʿAbdullah ibn Hibbān (Abūl-Haybān) used to visit them yearly before the descent of the revelation upon the Messenger of Allah. He urged them to obey Allah, establish the Torah and believe in Muhammad. He also used to advise them saying: "When the Messenger of Allah emerges, don't part from him, but rather advocate him. I had wished for living up to his advent." However, he died beforehand, and they consented to what he told them. To the contrary, when the Prophet (Peace and blessings upon him)had emerged, they had no belief in him and for this reason, Allah set this example for them.

Aḍ-Ḍaḥāk said: When fire illuminated, Allah sent a fierce wind to extinguish it.

So, Every time the Jews kindled the fire of war [against the Prophet],

(Peace and blessings upon him)

Allāh extinguished it.

Then, Allah described them all and said:

Qurʾān 2: 18 # {They are ˹wilfully˺ deaf, dumb, and blind, so they will never return ˹to the Right Path}

'Deaf' implies that they are deaf (deliberately refrain from listening) to guidance. So, they cannot hear it.

'dumb' indicates that they resist speaking the truth.

Consequently, they speak not of it.

'and blind' states that "They turn a blind eye to the truth and disregard it.

Therefore, cannot see or observe it.

It was said that they are (deaf) to (hear), (dumb) to tell, and (blind) to consider the truth.

ʿAbdullah recited 'Deaf, dumb and blind' being accusative case, on the sense that He left them in such a condition. It was said ʿAbdullah recited 'Deaf, dumb and blind' dispraise. In addition, it was said ʿAbdullah read 'Deaf, dumb and blind' denoting the circumstantial phrase.

"…so they will not return [to the right path]" alludes to the fact that they do not avert from error and disbelief, nor will they turn into guidance and faith. Then,

Allah Almighty said next: Qurʾān 2: 19 # {Or [it is] like a rainstorm}

{Or [it is] like a rainstorm}, is another example set by Allah to them in conjunction with the first example. It expresses the meaning that their example is that of one who kindled a fire and that of a rainstorm as well. The linguists said 'aw' (or) implies the meaning of 'wāw' (and, in addition). So, it was meant to say 'and [it is] like a rainstorm…' So is the case in the Qurʾānic verse: "…or more." Or is meant to give the meaning of and.

Al-Farrāʾ composed:

Salmā thought that I am wicked

My piousness is for myself and my wickedness is again it

‘aw’ is similar in meaning to ‘wāw’ (and, in addition).

Abū ʿUbaydah cited:

They disgraced those despised Shaybah

Even if he was dutiful to them.

Aṣ-Ṣayyib refers to the heavy rain.

Another poet composed:

The heavy rain was descending from the heaven

The earth became tepid when it spreads

Al-Ṣayyib originates from (‘ṣāba’, ‘yaṣūbu’, and ‘sawban’), a thing falling downwards.

The poet said:

You are not for a human, rather you are for an angel

You brings down rain form the heaven.

Rain was called Ṣayyib as it falls down from the heaven.

The grammarians differed over the pattern of the verb. The Basrans held that it is on the pattern of Fay’il with Kasrah of ʿAyn, but this example is not found except in the Mu’tal, such as: Sayyid, Mayyit, Layyin, Hayyin, Ḍayyiq and Ṭayyib.

And one of the two Yāʾ was merged into the other.

The Kufans are of the view that it is and their likes are on the pattern of Fa’yil; its root is Ṣayyib, so Kasrah was heavy on Yāʾ, so it was consonant, and one of them was merged into the other, then it was voweled in Kasrah.

{From heaven}: the term As-Samā’ refers to all what is above you so it shaded you. Its origin is {Samā’ū”} as it is derived from Samā, Yasmū, then wāw was turned into Hamzah, as Alif is a letter of Mad, so this Mad is like a vowel.

Besides, it is from the common nouns, it may be used in singular and plural form.

Allah (Glory be to Him) said: {Then He turned towards the heaven}, then He said: {forming it into seven heavens}, [2:29]

It was said that it is a plural, whose singular is Samāwah, and As-Samāwāt is the plural of plural.

Al-ʻĀjjāaj Composed

"I followed the crescent until it reached its highest point."

He used the word Samāwah, for the singular form of As-Samāwāt.

{Within which}, is narrated to al-Ṣayyib.

It was said the part of the verse above is connected to (at/during the night), a metonymy of something not mentioned. It was also said that it means (in the sky), for the sky can be defined as clouds.

It was mentioned that it refers to the sky itself based on those who consider the sky as a masculine noun.

Another poet said:

Had a people were raised to the heaven,

We would have been as high as clouds in the heaven

(39/B) The noun (sky) can be used in its masculine and feminine forms. In this regard, Allah said: {The heaven will break apart therefrom},[73:18].

He also said: {When the sky breaks apart} [82:1]

{Darkness}, the Arabic term 'Ẓulumāt', which means darkness, is the plural of Ẓulmah. The Arabic dictation mark Ḍammah has been placed on the letter lām in the term Ẓulumāt in keeping with the Ḍammah placed on the letter Ẓā'.

Al-Aʿmash recited it{Ẓalmāt} with Sukūn of Lām to be in conformity of the origin, as it is non-voweled in singular form.

The poet said in this regard:

If her name was mentioned, his heart keeps on beating

Thus, he left Fā' Sakinah in singular form.

Ashhab Al-ʿAqīlī said: 'Ẓulumāt has 'Fatḥah (an Arabic dictation mark) on the letter 'lām'

The poet said in this:

Then they saw us, our knees are apparent

We never mix between seriousness and joking

{thunder} is a loud noise which comes from the clouds.

{lightning} is the fire which comes from the thunder.

Mujāhid commented: Thunder is an angel exalting Allah by His praise. Such an angel is known as thunder and as is case with the voice thereof.

Thunder is the whiplash of an angel who moves the clouds.

ʿIkrimah said: Thunder is an angel entrusted with the clouds, driving them as a shepherd drives camels.

Shahr ibn Ḥawshab said: Thunder is an angel who drives the clouds as a shepherd drives camels, so if the clouds separate, he joins them, and if his anger intensifies, the fire will fly out of his mouth, which is the thunderbolt.

[250] ʿAbdullah ibn Ḥamid informed us during my recitation to him: Aḥmad ibn Muḥammad ibn al-Ḥasan informed us: Muḥammad ibn Yaḥyá narrated to us: ʿAbdul-Raḥman ibn Mahdī narrated to us, on the authority of Sufyān, on the authority of Salamah ibn Kuhayl, on the authority of Saʿīd ibn Ashwāʾ, Rabīʾa ibn al-Abyaḍ reported Ali (may Allah be pleased with him) as saying:

lightning is angels' sticks with which they drive the clouds.

Abū ad-Dardāʾ said: Thunder is for remembrance of Allah; lightning is for fear and eagerness; Hail is deemed as a kind of punishment. Thunderbolts are sent down by virtue of sins. Locusts are, on one hand, considered provisions for a group of people. On the other hand, they are deterrence for another.

Abul-Galad commented:

Thunder is a strong wind, but lightning is water (which means the sparkling of water).

Thunder originates from motion and sound. Lightning, however, ascribes to shine and light.

Ṣawāʾiq (thunderclaps, lightning), which is the plural of ṣaʾiqah, are dangers. Ṣaʾiqah and ṣaqʾiah refer to a deadly thunderclap. It is less said that ṣaʾiqa al insān' is to mean one feels faint, and 'waṣaʾiqa' is to die.

"They put their fingers in their ears against the thunderclaps in dread of death."

They put their fingers in their ears (in dread of) death' denotes being in fear of it. Being a verbal noun, 'Hadhara' used in accusative case.

It was said: it occurs in accusative by eliminating the particle of adjective.

Qatādah recited: (Hidhār' (to watch out for) death).

{But Allāh is encompassing of the disbelievers}, meaning, that He knows all about them. It is as indicated by Allah's saying:

{And that Allāh has encompassed all things in knowledge} [65:12]

It was said it means Allah will destroy and gather them in the Hellfire. This is held by Allah's statement:

{Unless you should be surrounded [i.e., overcome by enemies]} [12:66] namely, unless all of you will perish.

Al-Kisāʾī.. and Abū ʿAmr. recited {Al-Kāafireen} in 'Imāalah, in case of genitive and accusative due to the Kasrah of Fā' and Al-Rāʾ

Qurʾān 2: 20 # Allah (Glory be to Him) said: {The lightning almost snatches away their sight}

'The lightning almost' indicates it comes closer.

It is said: 'kāda' (to almost do / be about to do something) means one almost did something, but they did not do it.

The Arabs used to say: One is about to ('kaāda) do something. Having used 'kāda' in a similar way to 'Asā' (to be possible), they would say, "It's possible that one will do so." The former is more commonly used.

A poet said:

It was so worn out that it was almost vanished

{Snatches away their sight}, implies that Allah snatches and takes away their sight. 'Khuṭṭaf' (a hook) is a derivative thereof.

Ubay recited it: (Yatakhaṭaf), however, Abū Isḥāq recited it in accusative for Khāʾ and duplication of Tāʾ, meaning: (Yatkhatafu), so he merged the non-voweled Tāʾ into the voweled one.

Al-Ḥasan recited it with Kasrah of both Khāʾ and Ṭāʾ with Tashdīd (duplication), thus, Kasrah with Kasrah.

The public recited it with ʻTakhfīf (lightening), It is similar to His statement, may He be glorified: {And was snatched by the birds} [22:31] and He the Almighty said,

{Except one who snatches [some words] by theft} [37:10]

ʻkullamāʾ is composed of ʻkullʾ (a preposition) joined with ʻmaʾ (a pronoun used for expressing punishment), thus becoming a conjunction of recurrence. In this regard, it means (whenever).

{It lights [the way] for them, they walk therein}

According to the version of ʿAbdullah, he recited it: (Maḍaw fīh)

{But when darkness comes over them, they stand [still]}

meaning, they remained in confusion.

It was said: ʻEvery time it lights [the way] for them, they walk thereinʾ

has the meaning that whenever they say, "I bear witness that there is no god to be worshiped but Allah, and that Muhammad is the Messenger of Allah'', He lights the way for them, and in case of any complaint, they get bewildered.

The view on the meaning of the two verses and their rulings is as follows (May Allah grant Success):

As for ʻAllahʾs statement:

"Or [it is] like a rainstorm from the sky..." alludes to those whom Allah sends a rainstorm upon. Similarly, Allah said:

{And ask the city} [12:82] In this regard, Allah compares them (in terms of their disbelief, insincerity, hesitation, and confusion) to a group of people who are victorious at a dark (night). Then, Allah sends rain upon them within which there is darkness. One of its characteristics is that a traveler cannot walk therein out of its darkness. Thereupon, Allah said: {But when darkness comes over them, they stand [still]}

Thunder is characterized by making those who hear it close off (through putting their fingers in) their ears (out of terror and fright) in fear of death and thunder. This is indicated by Allahʾs saying: {They put their fingers in their ears against the thunderclaps in dread of death}.

Lightning is characterized by almost snatching away their sight, taking away its light and blinding them because of its abundance and intensity. This is indicated by Allah's saying: "The lightning almost snatches away their sight."

This is an example brought forth by Allah of rain and how hypocrites and disbelievers do in connection therewith.

The rain refers here to the Qurʾān, as it brings life to the souls, just as rain brings life of the bodies.

{within which is darkness}, denotes, as mentioned in the Qurʾān, disbelief, polytheism, suspicion, and manifestation of sedition and afflictions.

Thunder: It is what they were frightened of by menace and the mentioning of fire, admonishment, and prohibitions.

Lightning: It is what is set forth in the Qurʾān of healing, guidance, clarity, light, promise, and remembrance of Paradise.

Just as the ones exposed to thunder and lightning put their fingers in their ears (from lightening) in dread of death, so too the hypocrites, Jews and infidels close their ears when reciting the Qurʾān, and do not listen to it for fear of the heart's inclination towards the Qurʾān, which leads to belief in Muhammad (PBUH), for having faith in Muhammad (PBUH) is considered (in their opinion) infidelity which necessitates death.

Qatādah commented: This is an example that Allah Almighty cited regarding the hypocrites because of their cowardice. They do not hear a sound unless they think it has come, and do not hear a shout unless they think they are dead.

They are the ones who excessively display cowardice and failure to tell the truth. Allah said in another Ayah: {They think that every shout is against them}, [63:4]

'Every time it lights [the way] for them, they walk therein; but when darkness comes over them, they stand [still].'

This Ayah means if the hypocrites manifest the word of faith, they become believers and it becomes light for them, but when they die, they return to darkness and loneliness.

Qatādah said: (They are the hypocrites) If one of them has a lot of money, and his condition has improved, and he has attained a well-established prosperity and well-being in Islam, it is proven on him, he, then, says: "I am with you." Notwithstanding, if he loses his money and undergoes an ordeal, he, therefore, feels perplexed and expresses his displeasure. Thereupon, he shows no patience for misfortune, expecting not to be rewarded in the hereafter.

It has been clarified in Surat Al-Ḥajj: {And of the people is he who worships Allāh on an edge} [22:11]

Al-Walibī said on the authority of Ibn ʿAbbās: They are the Jews. When the Messenger of Allah (PBUH) was victorious at the Battle of Badr, they hoped and said: By Allah, this is the Prophet whom Moses preached about; His banner will not be returned. When the Prophet (PBUH) was defeated at the Battle of Uḥud, they turned away and doubted.

'And if Allāh had willed, He could have taken away their hearing and their sight.'

'Law' (if) is a preposition for hope and doubt. It expresses punishment and the sentence beginning with 'Lām' is its result.

The meaning of the verse is: If Allah had willed, He could have taken away their outward hearing and sight, just as He had taken away their inner hearing and sight, until they became deaf, dumb, and blind.

{Indeed, Allāh is over all things competent}, It means Allah is Most Capable of everything.

Ḥamzah used to pronounce {{Shā'}}, {{Jā'}}, and their likes in Kasrah, because the Fā' of the verb has Kasrah. If you talk about yourself, you say: Shi'tu, Ji'tu, Zidttu, Ṭibtu, and so on.

Qurʾān 2: 21 # {O mankind, worship your Lord, who created you and those before you, that you may become righteous}.

According to ibn ʿAbbās, {O mankind} is referred to the people of Mecca.

And {O you who believe} is an address to the people of Medina, which is general here.

{worship}, meaning: believe in Allah and obey Him.

{Your Lord, who created you} means that He created humans out of nothing.

{And those}, indicates Allah also created those.

{Before you, that you may become righteous}, in order to rescue of Allah's wrath and torment.

Sībawayh said: 'la'l' (maybe, perhaps) and 'Asa' (to be possible, may) are particles of hope to be requested from Allah as an obligatory matter.

Qurʾān 2: 22 # {[He] who made for you the earth a bed [spread out]}, referring to the earth is made the earth a rug, dwelling, and bed.

{And the sky a ceiling}, states that Allah made the sky a raised and protected ceiling.

{And sent down from the sky}, refers to clouds.

{rain} refers to rain.

{And brought forth thereby fruits' refers to various types of fruits and plants.

{As provision}, means food.

{For you}, refers to food for you and fodder for your animals.

'So do not attribute to Allāh equals' 'andād' (equals) refer to peers and equals.

Muḥammad ibn as-Samayfa' recited 'nidd', the singular form of 'andād' as stated by Jarir:

O Taym, you make a peer to me

And Taym is not a peer to a noble man.

Taym is a tribe.

{while you know}, that He is only one and is the creator of these things.

In his commentary on Allah's statement,

'So do not attribute to Allāh equals', ibn Masʿūd said:

Their equals and peers whom they obey in disobeying Allah.

ʿIkrimah said: It is as what a man has said: If it had not been for our dog, the thief would have broken into the house. (1)

Qurʾān 2: 23 # Allah (Glory be to Him) said: {And if you are in doubt about what We have sent down [i.e., the Qurʾān] upon Our Servant [i.e., Prophet Muḥammad (P.B.U.H)]},

The verse was revealed about the infidels (Kuffār), and that is because they said when they heard the Qurʾān: It is not similar to the words of Allah, and we are in doubt about it, so Allah Almighty revealed: {And if you are} (O community of the infidels), a word of reward and a condition, which means (if, in case), for Allah knows that they are suspicious. This is indicated in Allah's sayings:

{And you will be superior if you are [true] believers} [3:139],

He the Almighty said as well: {And give up what remains [due to you] of interest, if you should be believers}[2:278], and He said as well: {You will surely enter al-Masjid al-Ḥarām, if Allāh wills, in safety}[48:27].

Meaning,, If Allah wills.

Al-A'shā composed:

Have you heard his oath that she had taken

If you did not have a deafness in their ears.

(Here the poet used the conditional style to express his thought.)

{In doubt about}, denotes suspicion and accusation.

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(1) Aṭ-Ṭabarī reported it in ((Jāmiʿ al-Bayān)) 1/163 from the way of Abī ʿĀṣim An-Nabīl, on the authority of Shabīb ibn Bishr, on the authority of ʿIkrimah.
And Ibn Abī Ḥātim reported it in ((Tafsīr al-Qurʾān al-'Aẓīm)) 1/81 (230) from the same previous path, on the authority of Ibn ʿAbbās in the Almighty's saying:
{So do not knowingly set up equals to Allah ⌜in worship} [Qurʾān: 2: 22] He said: Rivals is referred to polytheism, more hidden than the crawling of an ant on a black surface. In the darkness of the night, which is for him to say: By Allah, and your life, O so-and-so, and my life, and he says: If it were not for this dog of his, the thieves would have come to us, and if it were not for the ducks in the house, the thieves would have come, and the man saying to his owner: Allah willing and you will, and the man saying: If it were not for Allah and so-and-so. Do not put so-and-so in it, for all of this implies shirk. And its chain of transmission is Ḥadīth. It was mentioned by Ibn Kathīr in ((Tafsīr al-Qurʾān al-'Aẓīm)) 1/309, and Al-Shawkānī in ((Fatḥ Al-Qadīr)) 1/52.

{About what We have sent down [i.e., the Qurʾān] upon Our Servant [i.e., Prophet Muḥammad (P.B.U.H)]' refers to the Qurʾān.

'Then produce' means that you produce as such, which is an impossibility.

This is because Allah knows their inability to do so.

{A surah}, According to one opinion the origin of the word is in the saying of some people ('Aas'rt),

meaning: (I gave preference),

So deleting the hamza is like removing a piece from the Qurʾān."

"And it is said: It is the elevated rank, and its origin is from the form of a building, meaning: a position after another position.

An-Nānbighah composed:

That is Allah gave you a high rank,

Every king is inferior to it.

{The like thereof}, denotes the Qurʾān. 'min' is a preposition as stated by Allah,

{Tell the believing men to reduce [some] of their vision}[24:30],

{And tell the believing women to reduce [some] of their vision} [24:31]

An-Nānbighah composed:

I do not see some one looks like him

And I do not exclude anyone of the peoples

In other words, nobody.

Based on this view, 'min' is used to identify the type. (1)

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(1) Al-Wāḥidī stated that the grammarians said: (Min), has four aspects: one of them: the beginning of destination, which is its origin, as when you say: I walked from al-Kūfah to Baṣrah. And the second: Partitive, as when you say: Take a piece of clothing. And the third: naturalization, as he said:
{So shun the impurity of idolatry, and shun words of falsehood} [Qurʾān: 22:30]. And the fourth: the increase, as when you say: No one has come to me.
The first saying, which is that Hā in {like it} refers to the Qurʾān, is the saying of the majority of commentators, and most of the examiners.
See: ((Jāmiʿ al-Bayan)) by al-Ṭabarī 1/166, (Tafsīr al-Qurʾān al-ʿAẓīm) by Ibn Kathīr 1/314, (Lubāb at-Taʾwīl).

It was said the ending letter 'Hāʾ' in Allah's saying:

{the like thereof}, ascribes to Muhammad (PBUH).

The meaning is (you) bring a surah from an illiterate man who could not write well.

And it was said: From a book like it, that is the Torah and the Gospel as they ratify what is in it (the Qurʾān). Based on these two sayings 'min' is used to mean (some).

{And call upon your witnesses [i.e., supporters] other than Allāh}.

It means (you) ask your deities whom you worship besides Allah to assist you.

Mujāhid and al-Quraẓī commented: and call upon (some people) who will witness in favor of you.

Isti'ānah (seeking help) is only mentioned in the form of duʿāʾ (invocation, supplication, or request, even asking help or assistance from Allah) based on the Arabs customs when calling upon tribes to join a war and provide help in times of need.

A poet composed:

When our horsemen encountered their men

They called on: O Bakr! And we seek help of ʿĀmir

Allah said next: {If you should be truthful}, meaning if you are truthful in your claims that Muhammad (PBUH) speaks of his own accord.

So when Challenged by him (as to the production of as such),

Qurʾān 2: 24 # {But if you do not - and you will never be able to - then fear the Fire, whose fuel is people and stones, prepared for the disbelievers}

{But if you do not}, indicates that if you do not produce the like of the Qurʾān.

{And you will never be able to}, implies that you cannot do so.

It was said you have endured before, but you cannot in regard to what to come.

'then fear the Fire, whose fuel' indicates that its wood and feed are (people).

Al-Ḥasan, Mujāhid and Ṭalḥah recited it: (Waqūduhā) with Ḍammah of wāw in all its places, however, it is incorrect, since Al-Wuqūd in Ḍammah is the infinitive, that is, inflammation, but Waqūd in Fatḥah is the noun, that is, what causes the fire to burn, such as Aṭ-Ṭahūr (purification), Al-Barūd (coldness), and etc.

It is like Al-Waḍū' (water intended to be used for ritual purification) and Al-Wuḍū' (Ablution).

ʿUbayd ibn ʿUmayr recited it: (waqīdahā) (whose fuel) is people and stones.

The scholars have differed over what it signifies:

Ibn ʿAbbās and the majority of scholars of Tafsīr said: It means 'stones' denote sulfur stones because it makes the fire of Hell more intense in heat.

Other scholars commented: what is meant by stones is idols, since most of their idols were carved from stones. This is indicated by Allah's saying:

{Indeed, you [disbelievers] and what you worship other than Allāh are the firewood of Hell. You will be coming to [enter] it} [21:98]

And it was said: It is that if the people of Hell lose their patience, they weep and complain, and a dark black cloud arises, so they hope for relief and raise their heads towards it. As a consequence, great stones like millstones rain down on them, and the fire increases in flames and flames, like the fire of the world, if its wood is increased, its flame increases.

And it was said: The mention of stones here is glorification of fire because it does not eat stones unless it is horrible and gigantic.

(prepared for) means it was created and prepared for (the disbelievers)

This verse held the view that Fire is created since what is prepared should be existed.

Qurʾān 2: 25 # Allah (may He be glorified) said: (And give good tidings to) means tell (those who believe).

It is derived from al-Bashara (skin, complexion) now that if a person rejoices, it will appear on his face and complexion. Then, the word al-Bashara (skin, complexion) has been increasingly used so much that it has been used for good and bad news. Allah said: [43/b]

{So give them tidings of a painful punishment} [9:34]

As for Allah's statement: {And do righteous deeds}

'Aṣ-Ṣaliḥāt' (righteous deeds), which is an adjective for an omitted (feminine) noun, denotes good qualities and deeds.

In his commentary on this verse: {and do righteous deeds}, ʿUthmān ibn ʿʿAffān (may Allah be pleased with him), said: "Achieve sincerity in deeds."

This is proven by the Almighty's saying: {let him do righteous work} [18:110], that is, sincere deed. The reason for that is hypocrites and insincere people do not have good deeds.

ʿAlī ibn Abī Tālib (may Allah be pleased with him) said: It means that they established the obligatory prayers, this is held Allah (Glory be to Him) statement:

{And establish prayer—surely We never discount the reward of those acting righteously} [7:170]

Ibn ʿAbbas - may Allah be pleased with him - said: {And do righteous deeds}, that is, they do acts of obedience between themselves and their Lord.

Muʿādh ibn Jabal said: A righteous deed is characterized by four things: knowledge, intention, patience, and sincerity (Ikhlāṣ).

Sahl ibn ʿAbdullah said: Adhere to the Sunnah because the work of the innovator (Mubtadi') is not righteous.

It was said: It indicates you are commanded to render trusts as indicated by Allah's saying: "and their father had been righteous", that is, he had been trustworthy.

It was said: They repented, evidenced by the saying of the Almighty: {And you will be after that a righteous people}[12:9], that is, they will be repentant.

Then He Almighty said next :{ that they will have}: {Anna Lahum) occurs in accusative by removing the particle of Adjective, namely, Bi'anna Lahum.

{Gardens [in Paradise]}: occurs in the accusative case and it was has 'Kasrah' is placed under the ending letter 'Tāʾ' in the word 'Jannāt' (gardens) because it is a (feminine plural), which is the plural of al-Jannah (Paradise), which is the orchard. It is called Paradise because it is surrounded by trees.

{Beneath which rivers flow}, that is, from under its trees, and its dwellings.

It was also said: by their command, as He said: {And these rivers flowing beneath me}, that is, by my command.

Rivers is the plural of a river. It is called a river due to its expansion and brightness. Al-Nahar (daytime) is derived therefrom. Abū ʿUbaydah recited to Qays ibn Al-Khaṭīm:

I grasped it with my palm hands, so expanded its rip

So that whoever before it can see whoever behind it

That is to say, a deep stab wound.

The rivers refer to water, near the neighborhood because the river does not flow, as provided in the hadith: The Rivers of Paradise flow in no groove. (1)

(1) Al-Ukhdūd: the crack in the ground, and its plural: Akhādīd.
See: (The End in Gharīb Al-Ḥadīth and Athar) by Ibn Al-Athīr 2/13.
This Ḥadīth was reported in Mawqūf to Masrūq, Anas, and Ibn ʿAbbās, and it was not reported as Marfūʿ (raised to the Prophet (P.B.U.H).
It was reported by Ibn Abī Shaybah in ((Al-Muṣannaf)) 12/62 (34954) The Book of Paradise, what is mentioned about Paradise and what is in it from what has been prepared for its people, and Hanād ibn As-Sirrī in ((Az-Zuhd)) (95, 103), and Al-Marwazī in ((Zawā'id az-Zuhd))) (1489), and Ibn Saʿīd in ((Zawā'id `id az-Zuhd)) also (1490), and Ibn Jarīr in ((Jāmiʿ al-Bayān)) 1/170, and Abū Nuʿaym in ((Ṣifatul Jannah)) (315), and al-Bayhaqī in ((Al-Baʿth wa Nushūr)) (292) From ways on the authority of ʿAmr ibn Murrah, on the authority of Abū ʿUbaydah, on the authority of Masrūq who said: The rivers of Paradise flow in no grooves, and its fruits are like necklaces, whenever a fruit is taken, another one returns in its place, and the cluster is twelve cubits. Its chain of transmission is Ṣaḥīh.
Similar to it was reported on the authority of Anas and Ibn ʿAbbās:
A- As for the Ḥadīth of Anas: Abū Nuʿaym transmitted it in (Ṣifatul Jannah) (316) via Yazīd ibn Hārūn, on the authority of Saʿīd ibn Iyās Al-Jarīrī, on the authority of Mu'āwiyah ibn Qurrah, on the authority of Anas ibn Mālik (P.B.U.H) who said: You may think that the rivers of Paradise has grooves in the ground, no, by Allah, it is flowing on the surface of the earth, its borders are tents of pearls, and its mud is pure musk. I said: O Anas, what is al-Adhfar? He replied: The one which is pure.
Abū Nuʿaym reported it in ((Ḥilyat al-awliyā') 6/222 (8372) from the same previous chain of transmission as Marfūʿ. This chain of transmitters is weak. Because al-Jarīrī Muḍṭarib, and Yazīd ibn Hārūn narrated from him after being Muḍṭarib. As in ((Al-Kawākib an-Nayirāt fī Ma'rifat man Ikhtalaṭa mina al-Ruwāh ath-Thiqāt) by Ibn al-Kayyāl (p. 189) Ḥāshiyat at-Taḥqīq. Al-Mundhirī mentioned it in ((At-Targhīb wa'l-Tarhīb)) 4/518 and said: The Mawqūf is more likely to be sound.
In addition, As-Suyūṭī mentioned it in (Ad-Durr al-Manthūr) 1/82 and attributed it to Ibn Mardawayh, and Abū Nuʿaym and Aḍ-Ḍiyā' al-Maqdisī, both of them in ((Ṣifatul Jannah)).

The Almighty's saying: "Whenever" i.e.: whenever "they are provided with sustenance" i.e.: fed "therefrom" i.e.: from Paradise "from fruit" i.e.: fruit, and (from): a connective "sustenance" i.e.: food {they will say, "This is what we were provided with (i.e.: we were fed) {before}: for their similarity.

{Before}: It occurs in nominative as an objective. Allah Almighty said: {To Allāh belongs the command [i.e., decree] before and after}. [30:4]

{And it is given to them} It is given to them, that is, provision.

Hārūn ibn Mūsá recited it: (Wa'ataw) (was brought to them) with 'Fatḥah' on the Arabic letters Alif and Tāʾ. The meaning intended is servants brought it to them.

{In likeness}: they differed in its meaning:

Ibn ʿAbbās, Mujāhid, As-Suddī and Al-Rabīʿ said:

They are similar in colors, but different in tastes.

Al-Ḥasan and Qatādah said: They are the same in merit, all of them are good. The reason is nothing is excluded from the fruits of Paradise; however, (some of the fruits of this worldly life are to be guarded against and despised).

Muḥammad ibn Kaʿb and ʿAlī ibn Zayd said: It means it resembles the fruits of the worldly life, but it is better.

Some of them said: Similar in name, different in tastes.

Ibn ʿAbbās said: There is nothing similar in Paradise to the worldly life other than the names.

{And they will have therein} refers to Paradise.

{Spouses}, refers to women and slave girls; that is, the women with large, beautiful eyes

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B- As for what Ibn ʿAbbās said: Abū Nuʿaym reported it in (Ṣifatul Jannah) (317) via: Zamīl ibn Sammāk, on the authority of his father, he said: I said to Ibn ʿAbbās: What are its rivers or is it in the groove? He said: No, but it flows on the ground, and its water does not overflow either here or there. Allah Almighty said to her: Be, and it was.

And Ibn Abī ad-Duniyā reported it through a Ḥasan chain of transmission, as Al-Mundhirī said in (At-Targhīb wal-Tarhīb) 4/518.

In addition, its chain of transmission includes Zamīl ibn Simmāk; Ibn Abī Hātim mentioned it in (al-Jarḥ wa'l-Taʿdīl) 3/620, and he was not mentioned in Impugnment or validation.

Thaʿlab said: spouse linguistically refers to (man or woman), both of them, either of them, the type, and the color. Its plural is spouses.

And his saying: {purified} i.e.: from feces, urine, menstruation, postpartum, mucus, spit, vomit, semen, (childbearing), and every filth, and (every) uncleanliness.

Ibrāhīm An-Nakhʿī said: In Paradise, you will have intercourse, but there will be no children.

It was said: purified from being ill-mannered.

Yamān said: Purified from sins and harm.

The Prophet (PBUH) said:

"The inmates of Paradise would eat and drink but would neither spit, nor void excrement, nor pass water, nor suffer catarrh)). It was said: Then, what would happen with food? Thereupon he said: They would belch and sweat (and it would be over with their food), and their sweat would be that of musk and they would glorify and praise Allah as easily as you breathe.

{And they will abide therein eternally} i.e., they will reside therein eternally, not dying therein nor departing therefrom.

[251] Abū Manṣūr Muḥammad ibn ʿAbdullah al-Ḥamshādhī – may Allah have mercy on him – informed us: Abū Bakr Aḥmed ibn Ibrāhīm al-Rāzī informed us: Al-Ḥasan ibn Sufyān narrated to us: Abū Bakr ibn Abī Shaybah narrated to us: Muʿāwiyah ibn Hishām narrated to us: ʿAlī ibn Ṣāliḥ narrated to us, on the authority of ʿUmar ibn Rabīʿah, on the authority of Al-Ḥasan, Ibn ʿUmar reported the Messenger of Allah (P.B.U.H) was asked about Paradise, how is it?

He said:"Whoever enters Paradise will live eternally, without experiencing death. They will enjoy blessings without any discomfort or suffering. Their garments will never fade or wear out, and their youth will never fade away."

It was said: 'O Messenger of Allah! 'What is it [Paradise] constructed of?' He said ((Bricks of silver and bricks of gold. Its mortar is musk of a strong fragrance, and its pebbles are pearls and rubies, and its earth is saffron)). (1)

(1) [251] The assessment of the reliability of the chain of transmitters:
The chain of transmission of the compiler is weak due to the weakness of ʿUmar ibn Rabīʿah, and Mu'āwiyah ibn Hishām: Ṣadūq Yahim.
There is evidence supporting the first part of the Ḥadīth in ((a Muslim), and the rest is good as well. Allah Almighty knows best.
The authentciation of Ḥadīth:
It was reported by Ibn Abī Shaybah in ((Al-Muṣannaf)) 12/61-62 (34950) The Book of Paradise, what is mentioned about Paradise and what is in it of what has been prepared for its people, on the authority of Mu'āwiyah ibn Hishām in it.
And from the way of Ibn Abī Shaybah, it was reported by Abū Nuʿaym in ((Ṣifatul Jannah)) (139).
It was reported by Abū Nuʿaym in ((Ṣifatul Jannah)) (96, 291), and Ibn Mardawayh, as in ((Ṣifatul Jannah)) by Ibn Kathīr (pp. 45-46) via: ʿUthmān ibn Saʿīd, on the authority of ʿAlī ibn Sāliḥ with it. Al-Būṣayrī mentioned it in ((Itḥaf Al-Khayrah)) 8/229 (7845) Book Description of Paradise on Ibn Abī Shaybah. And its chain of transmission is Ḥasan.
Al-Haythamī mentioned it in ((Ma'jma' az-Zawā'id)) 10/397 and said: At-Ṭabarānī reported it through a good chain of transmitters.
There is evidence for this Ḥadīth, including:
A - Ab Hurayrah's Ḥadīth is attributed to the Prophet (P.B.U.H):
(He who would enter Paradise would be made to enjoy such an everlasting bliss that he would neither become destitute, nor would his clothes wear out, nor would his youth decline).
It was reported by Aḥmad in ((Al-Musnad)) 2/407, 416, 462 (9279, 9391, 9957), and Muslim, The Book of Paradise, Chapter on the Perpetual Bliss of the People of Paradise (2836), and Al-Dārimī in ((Al-Musnad)) (2861), and Abū Nuʿaym In Ṣifatul Jannah)) (97-101, 104) Abū Nuʿaym added: (And he will live forever and never die).
B- Another Ḥadīth on Abū Hurayrah's authority in which he said: We said, O Messenger of Allah: Tell us about Paradise, How it is built? He said: (A brick of gold and a brick of silver, its coating is musk of brass, its pebbles are pearls and rubies, and its soil is saffron. Whoever enters it will be blessed and not miserable, and they will live forever and never die. Their clothes will not wear out, and their youth will not fade). Amad reported it in (Al-Musnad) 2/305, (8043) At-Tirmidhī, The Book of the Description of Paradise, the chapter on what came about the description of Paradise and its bliss (2526). At-Tirmidhī said: This is a Ḥadīth whose chain of transmission is not that strong, and I do not consider this chain Muṭaṣil (connected).
The Ḥadīth was reported from other chains of narrators on Abū Hurayrah's authority, see: ((Ṣifatul Jannah)) by Abū Nuʿaym No. (38, 136, 137, 160).
C - On the authority of Abī Saʿīd Al-Khudrī, with a chain of transmission traceable back to the Prophet: (Indeed, Allah (May He be glorified and exalted) built the gardens of Eden with His own Hand, and He built them with a brick of gold and a brick of silver, and He made its mortar

[252] ʿAbdullah ibn Ḥāmid Al-Wazzān informed us, saying: Makkī ibn ʿAbdān informed us: Aḥmad ibn Ḥafṣ: my father narrated to me: ʿIbrāhīm ibn Ṭahmān narrated to us, on the authority of Al-Ḥajjāj, on the authority of Qatādah, Anas, may Allah be pleased with him reported the Messenger of Allah (P.B.U.H) as saying: "The believer has thirty wives in Paradise."

It was said: "O Messenger of Allah! And will he be able to do that?" He said: ((He will be given the strength of a hundred)). (1)

Masrūq narrated that Ibn Masʿūd said: "Every believer has a good and beautiful woman. Every woman has a tent. Each tent has four doors, through each of them walks a dignified woman who has not entered before. They are

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fragrant musk, its soil saffron, and its pebbles pearls, then He said to it: Speak. She said: The believers have succeeded, hence the angels said: Blessed are you, the abode of kings.

Ab Nuaym reported it in ((Ṣifatul Jannah)) No. (140), and Al-Haythamī mentioned it in (Majmaʿ Az-Zawāʾid) 10/397 and said: It was narrated by Al-Bazzār with a chain of transmission and with Mawqūf and Marfūʿ, and Al-Ṭabarānī in (Al-Awsaṭ) except that he said: On the authority of the Prophet, may Allah bless him and grant him peace, he said: ((Indeed, Allah created the Garden of Eden with His Hand, a brick of gold, and a brick of silver)), and the rest is similar to it, and the men of the Mawqūf are the men of the Ṣaḥīh, and Abū Sa'ī d does not say this except with tracing it back to the Prophet (P.B.U.H).

- There are witnesses that confirm this meaning: ((Al-Targhīb wa'l-Tarhīb)) by Al-Mundhirī 4/414 and beyond, ((Ḥādī Al-Arawāḥ)) by Ibn Al-Qayyim (Majmaʿ az-Zawāʾid)) 10/396 and beyond.

(1) (1) [252] The assessment of the reliability of the chain of transmitters:

The compiler's chain of transmission includes the compiler's sheikh, and he was not mentioned in Jarḥ or Ta'dl. It also includes Aḥmad ibn Ḥafṣ and his father, both are Ṣadūq ones.

The authentication of Ḥadīth:

Abū Nuʿaym reported it in (Ṣifatul Jannah) (372). He said: Ibrāhīm ibn ʿAbdullah informed us, Muḥammad ibn ʿAbbād narrated to us, Aḥmad ibn Ḥafṣ narrated to us, and in it: (The believer in Paradise will have seventy-three wives).

And its last part, which is that a man from among the people of Paradise will be given the strength of a hundred. For this, there are several evidences in the Sunnah books, including:

1- Ḥadīth of Zayd ibn Arqam.

It was reported by Abū Bakr ibn Abī Shaybah in ((Al-Muṣannaf)) 12/72 (34990), and Aḥmad in ((Al-Musnad)) 4/367 (19269), and Abū Nuʿaym in ((Description of Paradise)) (329).

Its chain of transmission was corrected by Ibn al-Qayyim.

2- Ḥadīth of Anas.

At-Ṭayalisī reported it in his (Musnad) (pg. 269) (2124).

Its transmission is graded Ḥasan by Al-Albānī in Mishkat Al-Maṣābīḥ (5636).

There are other witnesses, see ((Majmaʿ az-Zawāʾid)) by Al-Haythamī 10/416,417.

neither with bad mouth breaths, nor do they give off a strong foul odor, nor are they ambitious, nor joyful, (They do not make trouble or tempt), as if they were [delicate] eggs, well-protected.

Yaḥyá ibn Abī Kathīr said: The Houris (Hoor al-Ayn) call out their husbands in sweet soft voices saying: We have been waiting for you for so long. We are the satisfied, soft, and immortal. You are our love, and we are yours. You are the only destination to reach, and behind you there is no excuse.

Al-Ḥasan commented on this verse saying: They are your old women, who are despicable, bleary-eyed, and have an eye discharge, purified from the filth of this world life. (1)

Qurʾān 2: 26 # Allah (May He be glorified): {Indeed, Allāh is not timid to present an example - that of a mosquito or what is smaller than it}

The verse was revealed about the Jews, and that, when Allah Almighty mentioned in His book (the Qurʾān) the Flies and the Spider saying:

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(1) At-Ṭabarī reported it in ((Jāmiʿ Al-Bayan)) 27/186, and Aṭ-Ṭabarānī in ((Al-Muʿjam Al-Awsaṭ)) 3/278 (3141) via: Sulaymān ibn Abī Karīmah, on the authority of Hishām ibn Ḥasan, on the authority of al-Ḥasan al-Basrī, on the authority of his mother, on the authority of Umm Salamah, the wife of the Prophet (P.B.U.H) said: I said: O Messenger, tell me about the saying of Allah Almighty:
{And ˹they will have˺ maidens with gorgeous eyes} [Qurʾān: 56: 22] I said: O Messenger of Allah, tell me about his saying: {loving and of equal age} [Qurʾān: 56: 37] He said: (They are the ones whom Allah took out their souls in the abode of the world, gray-haired old women, whom Allah created after old age, so He made them virgins).. Ḥadīth.
Al-Haythamī mentioned it in ((Majmaʿ az-Zawāʾid)) 10/417. He said: It was narrated by aṭ-Ṭabarānī in (Al-Awsaṭ) and (Al-Kabīr). Their Isnāds include Sulaymān ibn Abī Karīmah who is weak.
Moreover, It is proven by what at-Tirmidhī brought out in the Book of Interpretation of the Qurʾān: Chapter and from Surah Al-Wāqiʾah (3296), aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 27/185, 186, and Abū Nuʿaym in "Ṣiffāt Jannah" (390), and Al-Baghawī in ((Maʾlīm at-Tanzīl))8/14 From the way of: Mūsá ibn ʿUbaydah, on the authority of Yazīd ibn Abān, on the authority of Anas, may Allah be pleased with him, who said: The Messenger of Allah (P.B.U.H) commented on His Almighty:
{Indeed, We will have perfectly created their mates}[Qurʾān: 56: 35] He said: ((Indeed, among the mates are those who were old women, blurred-eyed and eye-lash.
At-Tirmidhī said: This is an unfamiliar Ḥadīth, and we do not know it as Marfūʿ except from the Ḥadīth of Mūsá ibn ʿUbaydah, and Mūsá ibn ʿUbaydah and Yazīd Ar-Riqāshī weaken this Ḥadīth.

{Indeed, those you invoke besides Allāh will never create [as much as] a fly} [22:73] and He (Glory be to Him) said: {The example of those who take allies other than Allāh is like that of the spider who takes [i.e., constructs] a home. And indeed, the weakest of homes is the home of the spider, if they only knew}[29:41].

The Jews, upon hearing the two verses, laughed, and said: What is this speech, and what did Allah intend by mentioning these despicable things in his book (the Qurʾān)? And indeed, this is not similar to the word of Allah!

Thereupon, Allah Almighty revealed {Indeed, Allāh is not timid}, that is: He does not quit, nor does modesty forbid Him to {set an example} for showing and describing a likeness to the truth. (1)

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(1) Note: The Messenger of Allah (P.B.U.H) affirmed shyness to Allah and said: Al-Bukharī and Muslim reported it in their Ṣaḥīḥs from the Ḥadīth of Abū Wāqid al-Laythī, may Allah be pleased with him that the Messenger of Allah (P.B.U.H), was sitting in the mosque when three people approached. When the Messenger of Allah (P.B.U.H) finished, he said:

"Shall I tell you about these three persons? One of them betook himself to Allah, so Allah took him into His grace and mercy and accommodated him, the second felt shy from Allah, so Allah sheltered Him in His mercy (and did not punish him), while the third turned his face from Allah and went away, so Allah turned His face from him likewise."

Al-Bukharī reported it in the book of knowledge, in the chapter on who sits where the meeting ends...(66), and Muslim, in the book of peace, in the chapter on whoever comes to a meeting and finds an opening and sits in it, otherwise he will be behind them (2176).

According to Ahlu Sunnah Wal Jamāʾah: They affirm for Allah what He confirmed for Himself or His Messenger (P.B.U.H) confirmed for Him of the beautiful Names and sublime Attributes, and they negate from Allah what Allah Almighty negated from Himself, or His Messenger (P.B.U.H) negated from Him. They believe that there is no one in His creation who share Allah Almighty in what He declared for Himself of Names and Attributes, as it befits Allah alone, and what has been established for the creatures of the attributes and names befitting the created beings, so the modesty with which Allah Almighty is described is befitting to Allah, and it is not befitting to humans, and the shyness with which humans are described is not appropriate to Allah and is not described by Him (may He be glorified and exalted). Shyness in humans is the change and refraction that a person experiences from the fear of what he will be criticized and disparaged for, so the Almighty's saying:

{Surely Allah does not shy away from using the parable of a mosquito or what is even smaller} [Qurʾān: 2: 26] is interpreted according to this rule.

Aṭ-Ṭabarī, may Allah have mercy on him, said: In this Ayah (2:26) Allah stated that He does not shy away or hesitate in making an example or parable of anything, whether the example involves a significant or an insignificant matter.

{That of a mosquito}: ‘Ma’ (a relative) and ‘ba’ūḍa’ occurs in the accusative as appositive of the term ‘mathal (example)

{Or what is smaller than it} implies what is greater.

Ibn ʿAbbās said: It means flies and spiders.

Abū ʿUbaydah said: It means anything smaller than it.

{And those who have believed} in Muḥammad and the Qurʾān {know} (i.e., they know for certain) {that it is} means: this example is) {the truth}: the true honesty {from their Lord. But as for those who disbelieve} in Muhammad and the Qurʾān {they say, “What did Allāh intend by this as an example?”}, that is, this example. The term ‘mathalan’ (an example) is an adverb due to the omission of the first letter (alif) and last letter (lām) therefrom, as mentioned in Allah’s saying: {And to Him is [due] worship constantly}[16:52].

Allah Almighty replied: Allah intended by this example to mislead many of the disbelievers now that they deny and consider it untrue.

{And guides many thereby} of the believers who know (and believe in it).

{And He misleads not except the defiantly disobedient}: i.e., the unbelievers.

The term Fisq lexically means Khurūj (to leave or emerge), Allah (Glory be to Him) said:

{who was one of the jinn, but he rebelled against the command of his Lord}

[18:50], Arabs say (fasaqat al-rutabah an al-qishr) .

For describing date fruit. Which means

“The date fruit separated from the peel.”

According to Ibn al-Jawzī, Ḥayā’ in Medd (lengthening) refers to oppression and modesty, but we do not know their essence, but accept them according to nature. The Prophet, peace be upon him, said: (Your Lord is generous and beneficent).

Al-Alūsī said: …..and some - and I, praise be to Allah, are among them - who do not say by interpretation, but we accept this and other attributes that came in verses and Ḥadīths about Him as they came. I left their knowledge about them to the knower of the seen and the unseen. See: “Jāmiʿ al-Bayān” by aṭ-Ṭabarī 1/178, “Zād al-Masīr” by Ibn al-Jawzī 1/57, “Al-Intiṣāf” by al-Iskandarī with “Al-Kashshāf” 1/117, “Ruḥ al-Maʿānī” by al-Alūsī 1 / 406, ((Tahdhīb al-tafsīr wtjryd al-aqāwīl mimmā ulḥiqa bi-hi mina al-abāṭīl wrdī ’ al-aqāwīl)) by ʿAbdul Qadīr Shaybah Al-Ḥamd 1/74

Then, Allah described them saying:Qurʾān 2: 27 # {Who break the covenant of Allāh}, i.e. leave and violate.

The origin of an-Naqḍ (breaking): the breaking of {the covenant of Allāh} i.e., His command that he entrusted to them on the day of the covenant, by saying: {Allah asked,ʾ "Am I not your Lord?" They replied, "Yes} [70:172]]

and what was entrusted to them in the Torah is that they believe in Muhammad and describe what it is and its qualities. {after contracting it} i.e. confirming it. {And sever that which Allāh has ordered to be joined}

Refers to the kin (relatives).

It was said: It is the belief in all the Messengers and the Books, and it is a kind of connection because they said: {We believe in some and we disbelieve in others}[4:150], so they cut off

(the relations).

To the contrary, the believers said: {We make no distinction between any of His messengers}[2:285],

so they maintained their relations.

{And cause corruption on earth} through sins and hindering people from believing in Muhammad (PBUH) and the Qurʾān.

{It is those who are the losers} refers to those who are aggrieved by punishment and the missing of the reward.

Then he said to the polytheists of Mecca in astonishment:

Qurʾān 2: 28 # {How can you disbelieve in Allāh when you were lifeless}, the wāw here refers to the circumstantial phrase.

'lifeless' implies that (you) were a sperm in the loins of your fathers. (Everything that separates from the body, of hair or sperm, is dead).

{and He brought you to life}: in the wombs and this world;

{then He will cause you to die}: when your terms expire,

{then He will bring you [back] to life}: to the Resurrection, {and then to Him you will be returned}. So, you will be repaid for your deeds in the Hereafter.

Yaʿqūb recited: {targiʾūn} (you will return) placing Fatḥah on the first letter Tāʾ and Kasrah below the letter jīm. In such a case, it is they who do the action. Thereupon, the meaning is that they will return to Him.

Qurʾān 2: 29 # Allah (may He be exalted)

{It is He who created for you all of that which is on the earth. Then He directed Himself to the heaven, [His being above all creation], and made them seven heavens, and He is Knowing of all things}.

{Then He will cause you to die} i.e. for your sake {all of that which is on the earth. Then He directed Himself to the heaven, [His being above all creation]} i.e. He intended to create the heavens, (1){and made them seven heavens} i.e.,

(1) A benefit:

As-Samaʾānī and Al-Baghawī interpreted the verse:

{Then He turned towards the heaven when it was ˹still like˺ smoke} [Qurʾān: 44: 11] Ibn ʿAbbās said: Most of the exegetes from the predecessors: i.e.: He ascended and rose to the heavens. Ibn Jarīr aṭ-Ṭabarī also suggested - that al-Istiwā - here - means height, and he said - after he cited the sayings about that -: The first meanings are in the saying of Allah, may He be exalted:

{Then He turned towards the heaven, forming it into seven heavens} [Qurʾān: 2: 29]: He ascended and became exalted above them, so He turned them with His power, and He created them in seven heavens. I wonder of those who denied the understood meaning of the Arab's words in the interpretation of Allah's saying:

{Then He turned towards the heaven} [Qurʾān: 2: 29] which is in the sense of height and elevation... Then He responded to those who interpreted that.

Similar to what the author said, a group of commentators said, as Ibn Kathīr, may Allah have mercy on him, said: That is: He Almighty turned to the heavens, and al-Istiwāʾ here implied the meaning of turning and directing towards the heavens and, because it occurs transitive with (to).

Sheikh ʿAbdul Raḥmān as-Saʾdī said in ((Taysīr al-Karīm al-Raḥmān)): {Istiwā}: It occurs in the Qurʾān with three meanings: Sometimes it does not become transitive by the letter, so its meaning is: perfection and completeness, as in his saying about Mūsá:

{And when he reached full strength and maturity} [Qurʾān: 28: 14], and at other times, it has the meaning of height and ascension when it became transitive with (on), as the Almighty says: {The Most Compassionate, ˹Who is˺ established on the Throne} [Qurʾān: 20: 5], and He said as well:

{So that you may sit firmly on their backs} [Qurʾān: 43: 13], and sometimes it occurs in the sense of (turning to) as if when it becomes transitive with (to) as in this verse, i.e.: When the Most High created the earth, He turned to the creation of the heavens and formed them into seven heavens.

He created seven level heavens with no cracks, splits, pillars below, or hangers above. {and He is Knowing of all things} i.e. knowledgeable.

Qurʾān 2: 30 # {And when your Lord said} implies that your Lord said, and it was said: It means: (And remember when your Lord said), and everything mentioned in the Qurʾān (as such) is construed this way.

(ʿidh) (when) and (ʿidha) (when, whenever) are conjunctions of time. (ʿIdh) is followed by a past verb; however, (ʿidha) is followed by a verb expressing the future. In addition, both of them can be used interchangeably.

Al-Mubarrid said: If (ʿidh) is followed by a verb expressing the future, then it has a past meaning, similar to the saying of Allah Almighty:

{And [remember, O Muḥammad], when those who disbelieved plotted against you}, {And when you said}[8:30].

He means when those who disbelieved plotted against you, and when you said. Moreover, if (ʿidha) comes with the past, then it has a future meaning, as in the saying of Allah Almighty:

{But when there comes the greatest Overwhelming Calamity}[79:34], {But when there comes the Deafening Blast}[80:33] and

{When the victory of Allāh has come and the conquest,}[110:1] i.e., it (the victory) will come.

A poet composed:

Then Allah my Lord rewarded him

The Gardens of Eden in the highest heavens

Meaning : Allah will reward him

As for His statement: {to the angels,} i.e., those who were on earth.

What is meant by angels is Messengers.

The singular form is ʻMalak, its origin is ʻMāʾlikʼ, and the plural is ʻMālikʼ which is derived from ʻal-maʾlikatʼ and ʻal-aʾlukiʼ, all of which relate to the Message.

It is said (aʾliknī iʾlā fulān) implies that be my messenger to so and so. The word ʻmaʾlikunʼ was reversed and became ʻmaliʾkunʼ.

The poet said in this regard:

I am not for a human being, but for an angel

Who descended from the sky.

The poet used the word "mala'akin" with Hamzah to refer to angel.

Afterwards, Hamzah was omitted for the sake of facilitation, for it had been used frequently. Thereupon, it was said 'malak'.

Al-Naḍr ibn Shumayl said in relation to al-Malak: Arabs do not derive (fa'lah).

And his saying:{Indeed, I will make} (i.e., will create) {upon the earth a successive authority} i.e., instead of you, and I (Allah) will raise you to myself. He (Allah) named him a successor since he succeeds another (i.e., he comes after him), and it can also be defined as the one who takes over the execution of the command (on behalf of the one giving orders).

Abū al-Barhasam recited: (Khalīqah) (a creature) with the Qāf.

The commentators said: This is because Allah Almighty created the heavens and earth, and the angels and jinn. The angels inhabited the heavens, and the jinn dwelled on earth. The jinn dwelled on earth for a long time.

Then envy and oppression spread among them, so they fought one another and did mischief. Thereupon, Allah Almighty sent to them an army of angels known as (the Jinn). Led by Iblīs (Satan), an enemy to Allah, Jinn were in charge of maintaining paradise or heaven. They had a name, i.e., jinn, derived from Paradise and were sent down to earth. Upon their descent to earth, they expelled the Jinn from it and pursued them up to mountain passes and sea islands. Jinn inhabited the earth, and Allah Almighty, therefore, reduced the worship they were ordained to perform. Consequently, they loved to stay on earth. After that, Allah Almighty gave the devil power on planet earth and on the lowest heaven and the treasury of heaven, so he worshiped Allah Almighty sometimes on earth and sometimes in heaven and sometimes in Paradise. Conceited and arrogant, the devil (Satan) said in his heart: 'Allah has not given me this authority except that I am, for Him, the most honorable among the angels, and the greatest of them in rank. [1] Owing to devil's conceit

(1) Note:
The more correct view is that Iblīs was not of the angels, but rather of the jinn, as the Most High said:

and arrogance, he was dethroned (removed from power), as indicated by Allah's saying to his angles: {Indeed, I will make upon the earth a successive authority." When told, by Allah, about being removed from power, they did hate so because they were the least of the angels in worship and now that dethroning is something severe, they said, {Will You place upon it one who causes corruption therein}, i.e., through committing sins {and sheds blood}, i.e., shed blood unjustly.

If it is argued: How did they know that when it was unseen?

As-Suddī replied answered on this: When Allah Almighty said: (that is for them), they said: What is it that the successor will do? He said: He will have offspring who will cause corruption (on earth), envy and kill each other.

Hereupon, they said: "Will You place upon it one who causes corruption therein," and its meaning: (They said). The Arabic letter 'fā' (a coordinating conjunction) was left out, as explained by a poet's saying:

When I saw Nabṭ Christians

I rolled up wrapper out my knee

I was a neighbor for the Christians

The poet removed the letter faā'

(a coordinating conjunction) form the verb (Kan).

The majority of commentators held that: So, I had been a neighbor to them.

The majority of commentators held: They wanted, as Banu al-Jan did, to draw an analogy between tangibles and intangibles. The linguists said: It has an implicit and shortened meaning, which is: Will You place upon it one who causes corruption therein, and shed blood, or will you place upon it one who causes no corruption, nor shed blood?, as said by Allah: {Is one who is devoutly obedient during periods of the night}[39:9], that is (to say): He is like the one who is not obedient,This view was held by Al-Ḥusayn ibn Al-Faḍl.

Allah (may He be glorified) said:{while we exalt You with praise}

{And ˹remember˺ when We said to the angels, "Prostrate before Adam," so they all did—but not Iblīs, who was one of the jinn, but he rebelled against the command of his Lord} [Qurʾān: 18: 50]. See the details of this in the book ((Tahdhīb al-tafsīr wtjryd al-aqāwīl mimmā ulḥiqa bi-hi mina al-abāṭīl wrdī' al-aqāwīl)) by ʿAbd al-Qādir Shaybah al-Ḥammd 1/99.

Al-Ḥasan commented on this verse,{while we exalt You with praise}: We say, 'Glory and praise be to Allah, which is the prayer and glorification of creation, and for it they are provided. It is indicated by the hadith narrated on the authority of Abū Dharr who asked the Prophet (PBUH): "Which speech is most beloved to Allah [the Mighty and Sublime]?" So, he said: "That which Allah selected for His angels (to say): 'Glory to Allah, and with His praise. (Subḥāna Allah wa biḥamdihi). (1)

It was said: it means that we worship You (Allah) because You have ordered us to do so.

Tasbīḥ (glorification) has the connotation of praising Allah for his total perfection, implying a rejection of any associations with Allah, or any attribution of mistakes or faults to him. Thus, it serves as testimony to Allah's transcendence.

It denotes prayer.

That's why Ṣālah (prayer) was known as subḥa (prayer beads often used by Muslims for the Tasbīh, the recitation of prayers, the dhikr, as well as to glorify Allah).

It is said: it means that one worships Allah, recites Al-Fatihah (The Opening chapter) of the Qurʾān, and declares Allah, may He be exalted, be above all shortcomings and that He be perfect.

Lām is a relative particle, and it has been said it is the Lām of object, meaning: We purify our hearts from polytheism for You, Just as we purify our bodies from the sins.

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(1) It was reported by Ibn Abī Shaybah in (al-Muṣannaf) 10/81 (29909) Book of Supplication, in the reward of praise, and in 12/326 (36052), and Aḥmad in (al-Musnad) 5/148, 161, 176 (21320, 21429, 21529), Al-Bukharī in (Al-Adab Al-Mufrad) (p. 219), Muslim, Book of Remembrance, Chapter: Glory be to Allah and Praise be to Him (2731), At-Tirmidhī, Book of Invocations, Chapter: Which speech is most beloved to Allah (3593), and Al-Nasa'ī in ('Amal al-Yawm wal-Laylah) (824, 825), al-Ṭabarānī in (supplication) 3/1559 (1677, 1678), al-Ḥākim in (al-Mustadrak) 1/501, and al-Bayhaqī in (Ahlul Imān) 1/420 (592) And Ibn Abd al-Barr in ((At-Tamhīd)) 6/51, and Al-Aṣbahānī in (Al-Targhīb wa'l-Tarhīb) (714) from the ways of Saʿd ibn Iyas Al-Jarīrī, on the authority of ʿAbdullah Al-Jasrī, on the authority of ʿAbdullah ibn aṣ-Ṣāmit, on the authority of Abū Dharr.

Some scholars said: In the verse there is an inversion, and it metaphorically means: We glorify and sanctify You (Allah) with Your praise. The reason is if the verse is based on the first interpretation it matches the angels' words of praise and evidence of action, and if it is based on this interpretation, their words match the speaking of Allah's grace and the attribution of favors and blessings to Him. It is as if they said: If we glorify, sanctify, obey, and worship You, that is all by your praise, not by ourselves.

Allāh said, {Indeed, I know that which you do not know} of my succession on earth, and the aspect of interest in it; so, do not object to My judgment and management.

Furthermore, it was said: I know that among the offspring of whom I have appointed on earth are prophets, awliyāʾ (literally benefactors, guardians), scholars, and righteous people.

It was said: I know that they sin and that I forgive them.

Some scholars said: Allah Almighty expelled Adam from Paradise before entering it by saying: "Indeed, I will make upon the earth a successive authority." Then, his exit from Paradise was due to his sin.

The next transmission states that this had happened by Allah's fate and destiny:

[253]ʿAbdullah ibn Ḥamid informed us, saying, Ḥamid ibn Muḥammad informed us, saying, Muḥammad ibn Ṣāliḥ narrated to us, saying: ʿAbdullah ibn ʿAbdul ʿAzīz narrated to us, saying: Sufyān ath-Thawrī narrated to us, on the authority of ibn Abī Najīḥ, from Mujāhid concerning: His statement:

{Indeed, I know that which you do not know}:

He (Allah) had known that Iblīs (Devil) would commit sins and created him for it. (1)

(1) [253] The assessment of the reliability of the chain of transmitters:
Its chain of transmission is weak, due to the weakness of ʿAbdullah ibn ʿAbdul ʿAzīz. This is just as Muḥammad ibn Sāliḥ was mentioned by Ibn Ḥibbān in ((Al-Thiqāt)) and said: He made mistakes.
ʿAbdullah ibn ʿAbdul ʿAzīz was followed by Saʿīd ibn Manṣūr, so Muḥammad ibn Ṣāliḥ remained, however, there were several ways in which it was received, and Allah Almighty knows the best way to do so.
The authentication of Ḥadīth:

(Because Allah is knowledgeable about everything. Whether in the past or in the future.)

[254] ʿAbdullah ibn Ḥāmid informed us: Aḥmad ibn Muḥammad ibn Al-Ḥasan informed us: Muḥammad ibn Yaḥyá narrated to us: Yaʿqūb ibn Ibrāhīm ibn Saʿd narrated to us: My father narrated to us on the authority of ibn Shihāb, on the authority of Ḥumayd, Abū Hurayrah reported the Messenger of Allah (P.B.U.H) as saying: There was an argument between Adam and Moses. (Peace and bleesings upon them)

Moses said: Are you that Adam whose lapse caused you to get out of Paradise? Adam said to him: Are you that Moses whom Allah selected for His prophethood, for His conversation and you blaming me for an affair which had been ordained for me before I was created?

"So the argument of Adam prevailed over the argument of Moses." (Peace and bleesings upon them). (1)

Narrated by Saʿīd ibn Manṣūr in (Sunan) 2/548 (184) on the authority of Sufyān, with it, likewise.

In addition, aṭ-Ṭabarī reported it in ((Jāmiʿ al-Bayān)) 1/212 from the way of Sufyan as well.

The tradition was reported from other ways on the authority of Ibn Abī Najīh on the authority of Mujāhid and from other ways on the authority of Mujāhid in ((Jāmiʿ al-Bayān)) by aṭ-Ṭabarī 1/212-213, (Sunnah) by ʿAbdullah ibn Imām Aḥmad 2/426 (938), (Mujāhid's interpretation) (p. 72), (Sufyān's interpretation) Ibn ʿUyaynah (p. 205), (Ad-Durr Al-Manthūr) by as-Suyūtī 1/96.

(1) [254] The assessment of the reliability of the chain of transmitters:

The compiler's transmission chain is trustworthy, with the exception of the compiler's sheikh who was not mentioned in impugnment or validation.

The authentication of Ḥadīth:

Muslim reported it in the Book of Destiny, the chapter on the pilgrims of Adam and Moses, peace be upon them both (2652), by way of: Yaʿqūb ibn Ibrāhīm, on the authority of his father. And it was reported by Aḥmad in ((Al-Musnad)) 2/264 (7588), and Al-Bukharī, The Book of the Prophets, in the chapter on the death of Moses and his remembrance (3409), and Ibn Abī ʿAṣim in ((Al-Sunnah)) 1/67 (146), via Ibrāhīm ibn Saʿd in it, like him.

Al-Bukharī reported it in the Book of Monotheism, in the chapter on what was stated in His saying, the Almighty:

{And to Moses Allah spoke directly}[Qurʾān: 4: 164](7515), and Al-Lalkāʾī in (Explanation of the Fundamentals of Belief of the People of the Sunnah and the Community)) 3/582 (1033), and Al-Bayhaqī in ((Al-Asmāʾ waṣ Ṣifāt)) 1/486 (416) from other sources on the authority of Ibn Shihāb.

This Ḥadīth was reported from many paths on the authority of Abū Hurayrah and others.

A chapter on the meaning of a Caliph (a Successor):

[255] ʿAbdullah ibn Ḥamid ibn Muḥammad informed us, of my reading to him in his house, that Aḥmed ibn Muḥammad ibn Yūsuf informed us: Yaʿqūb ibn Sufyān Al-Kabīr: Ibn Abī Maryam narrated to us: Nuʿaym ibn Ḥammad informed us: Hāshim and Muḥammad ibn Zayd and Muḥammad ibn Zayd, on the authority of al-ʿAwwām ibn Ḥawshab narrated to us: A sheikh from Banī Asad in the land of the Romans informed me:

A man from my people narrated to me who witnessed ʿUmar ibn al-Khaṭṭab, may Allah be pleased with him, that he asked Ṭalḥah, Az-Zubayr, Kaʿb and Salmān: (1)

What is the difference between a caliph and a king?

Ṭalḥah and Az-Zubayr replied: We do not know. Thereupon, Salmān said: "A Caliph is the one who governs the subjects with justice, distributes things equally among them and demonstrates compassion for them as much as the one's compassion for his family (and the father's compassion for his son)

and rules according to the Book of Allah Almighty.

Ka`b said: I thought none among the gathering members knew the difference between a caliph and a king except for me. Nevertheless, Allah

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Ibn Ḥajar said: It was transmitted to us from ten chains of narrators on the authority of Abū Hurayrah.

((Fatḥ al-Bari)) 11/506, (Sunnah) by Ibn Abī ʿĀṣim 1/62 and what follows, ((Sharī ʿah)) by Al-Ajūrī 1/521 with a footnote to the revision.

(1) Salmān Abū ʿAbdullah al-Fārisī and he is called: Salmān Ibn Al-Islam, and Salmān Al-Khayr. He originally came from Ramhurmuz or from Iṣbahān according to another view.

And he had heard that the Prophet (P.B.U.H), would be sent, so he set out in to find that, so he was captured and sold in Medina, so he worked in slavery. The conquest of the trench was the first expedition he witnessed.

He witnessed the rest of the expeditions and the conquest of Iraq and he was in charge of al-Maʾdāʾin.

Ibn ʿAbdul Barr said: He witnessed Badr's conquest, and he was ascetical scholar. He died in the year (35 AH), and it was said: (36 AH), and it was said: (37 AH), and it was said: (33 AH), and it was said (32 AH).

Almighty had granted Salman with large-scale knowledge, judgment, and justice. (1)

Zadhān narrated on the authority of Salman that ʿUmar, may Allah be pleased with him, said to him: Am I a king or a caliph? Salman replied: If you collect taxes, be it a dirham or more or less, from the lands of the Muslims, being spent inefficiently and ineffectively, then you are a king. Thereupon, Umar asked for Allah's forgiveness. (2)

[256] ʿAbdullah ibn Ḥamid ibn Muḥammad informed us that Aḥmad ibn Muḥammad ibn Yūsuf informed us: Yaʿqūb aṣ-Ṣaghir informed us: Yaʿqūb al-Kabīr narrated to us: ʿAbdullah ibn ʿUthmān narrated to us: ʿAbdullah informed us: Ṣakhr Abū al-Muā'lah narrated to us, on the authority of Yūnus that Muʿāwiyah used to say whenever he sat on the pulpit -: (O you) people, a caliphate has nothing to do with collecting money or dispersing it, but the true caliphate is to act upon the truth, rule people with justice, and oblige people to do something in conformity with Allah's decree. (3)

Qurʾān 2: 31 # Allah (may He be glorified) said: {And He taught Adam the names - all of them} That is because Allah told the angels.

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(1) [255] The assessment of the reliability of the chain of transmitters:
Its chain of transmission is weak due to the weakness of Nuʿaym ibn Ḥammād.
The authentication of Ḥadīth:
It was narrated by Nuʿaym ibn Ḥammād in his book ((Al-Fitan)) (236-237) and the last part of it was mentioned by Ibn ʿAbd al-Barr in ((Al-Istīʿāb)) 2/194 in Salman's autobiography.

(2) The assessment of the reliability of the chain of transmitters:
The compiler's chain of transmitters is Ṣaḥīh.
The authentication of Ḥadīth:
Ibn Saʿd reported it in (Aṭ-Tabaqāt Al-Kubrā) 3/306, and Al-Baladhrī in (Ansāb Al-Ashraf) 10/360.

(3) [256] The assessment of the reliability of the chain of transmitters:
Aḥmed ibn Muḥammad ibn Yūsīf is disputable about his fairness.
Adh-Dhahabī said in Sayar A'lām an-Nubalā', Volume 17/323: They praised his memorization and understanding, and differed about his fairness.
The authentication of Ḥadith:
Al-Bukharī reported it in ((At-Tārīkh Al-Kabīr)) 4/311. He said: Mardawayh told us: I am ʿAbdullah ibn Ṣakhr.
Mu'āwiyah said: The caliphate is to act according to the truth, rule according to justice and oblige people to do something in conformity with Allah's decree.

{⌜Remember⌝ when your Lord said to the angels, "I am going to place a successive ⌜human⌝ authority on earth." }

they said among themselves: Let our Lord create what He wills; He will not have a creation better nor more honorable to him than us, and if it is better than us, then we are more knowledgeable due to the fact that we were created earlier, and we saw what he did not see. Having admired their knowledge and worship, Allah Almighty favored Adam over them with knowledge, and taught him all the names. This is the meaning of the views of ibn ʿAbbās, al-Ḥasan, and Qatādah.

The scholars differed over these names:

ʿAl-Rabīʿ ibn ʿAnas said: They are the names of the angels.

ʿAbdul-Raḥman ibn Zayd said: They are the names of his (Adam's) offspring.

Ibn Abbās, Mujāhid, Qatādah, and Aḍ-Ḍaḥāk held the view that He taught him the names of everything, even al-Qaṣ'ah (large bowls) and its diminutive Al-Qusay'ah.

Muqātil commented: Allah Almighty created everything: animals, inanimate beings, and other things, then taught Adam their names, and said to him: O Adam, this is a horse, this is a donkey, and this is a mule, until he came to the last of them. Afterwards, He presented those named beings that exist to the angels; So, he said: {Then He showed them to the angels}. And He did not say: He presented her, because it referred to the names and as the accidents cannot be presented.

[257] ʿAbdullah ibn Ḥamid informed us that Aḥmed ibn Muḥammad ibn Yūsuf informed us that Yaʿqūb narrated to us that Yaʿqūb (Senior): Abū al-Nuʿmān narrated to us, Ḥammad relate to us, on the authority of ʿAwfthat Shababāh reported al-Ashʿarī as saying: Allah Almighty taught Adam the craftsmanship of everything. (1)

(1) [257] The assessment of the reliability of the chain of transmitters:
The compiler's chain of transmitters includes Aḥmed ibn Yūsuf who is disputed about his fairness. It also includes, and Yaʿqūb aṣ-Ṣaghīr who were not mentioned with Jarḥ or Taʿdīl. In addition, Al-Ḥākim corrected this Ḥadīth and Adh-Dhahabī agreed with him.
Allah knows best.

Jubayr reported from Aḍ-Ḍaḥāk reported ibn ʿAbbas as saying: Allah Almighty taught Adam the names of creation, villages, cities, and the seven mountains, the names of birds and trees, and the names of what was (and what will be) and every breeze created by Allah until the Day of Resurrection. Then, He showed those names to the angels and said: {Inform Me}, meaning, tell me the names of these if you are truthful that the Caliph whom I appoint on earth will cause corruption therein and shed blood.

Allah's intention of saying this is: How do you claim knowledge of what has not yet been, while you do not know of what you see and examine?!

Al-Ḥasan and Qatādah held the view.

If you are truthful that I create none that is knowledgeable and better than you.

Hence him, the angels confessed their inability and their excuse: {Glory be to You} that is what Allah Almighty stated in the following verse:

Qurʾān 2: 32 # {They replied, "Glory be to You!} meaning: : We glorify you to object to Your Command and Your Will. It is used accusative as infinitive, i.e. we glorify you in the best glorification according to the view of Al-Khalīl.

Al-Kisāʾī held that it was out of adjective, another view held that it was on vocative, meaning: O Glory be to You!

{We have no knowledge except what You have taught us}, meaning: Allah is knowledgeable of His creation, and He makes the wisest decisions.

Al-Ḥakīm has two meanings: One of them is that He does everything with most perfect way, such as: a painful torment, and a hurtful beat. (You respond to the one who supplicates)

The authentication of Hadith:

It was reported by Al-Bazzār in (Al-Baḥr Az-Zakhkhār) 8/45 (3030), and Al-Ḥākim in ((Al-Mustadrak)) 2/543 and on the authority of Al-Bayhaqī in (Al-Baʿth and An-Nushūr) (198) via ʿAwf, on the authority of Qassāmah, on the authority of Abū Mūsá, as Mawqūf.

It was graded Ṣaḥīḥ by Al-Bazzār in (Al-Baḥr Az-Zakhkhār) (3029) as Marfūʿ from Ribʿī ibn ʿUlayyah, on the authority of ʿAwf, on the authority of Qassāmah, on the authority of Abū Mūsá in as Mawqūf and we do not know anyone who reported it as Marfūʿ except Rib'ī. And al-Haythamī mentioned it in ((Majmāʿ az-Zawāʾid)) 8/197 and said: It was narrated by al-Bazzār and aṭ-Ṭabarānī and his men are trusworthy.

A poet composed:

Rayḥanah said Amin to the one who prays.

Fa'īl gives the meaning of Muf'il such as Mus'mi', Mu'lim, Mūji',

Based on this, it is an adjective of the verb.

Al-Akhar means the knowledgeable, accordingly will be an adjective of essence.

Al-ʿHikmah (wisdom) in the speech of the Arabs refers to prevention, it is said: Aḥkamtul Yatiīm ʿAn Al-Fasād, meaning: I kept him away from corruption.

Jarīr composed in this:

O Banū Ḥanifah! keep your fools

I fear for you if I get angry

The iron that is used in the riding animal mouth of the mount is called bridle, since it prevents from crooking.

Similarly, wisdom protects from falsehood, and what is not permitted, and the wise man is the one who does his affair properly.

Based upon this, it is permissible to entrust what is intolerable since Allah Almighty commanded the angels to inform what they would not know while He knew that they were unable to do that.

Qurʾān 2: 33 # Allah Almighty said:

{O Adam! Inform them of their names}, so He called everything with its name and attributed everything with its race, {Then when Adam did}, meaning: informed them with their names)

{He said: Did I not tell you}, O My angels, {that I know the secrets of the heavens and earth}, and what is within them and what was.

{And I know what you reveal} of submission and obedience to Adam, {And what you conceal}, what you hide in yourselves of enmity towards him. It has been said that it means what you confess of inability and pardon, and what you concealed of your hating to appoint Adam as a successor.

Ibn ʿAbbās said: Iblīs passed by Adam's body while he was thrown between Mecca and aṭ-Ṭāʾīf, before the spirit was blown in him. He said: Allah created this for some reason, then He entered in his mouth and came out of his back,

then he said: He is incoherent creature, as it is hollow, then he said to the angels who were with him: What if this creature has been given superiority over you and you were commanded to obey him, what do you do?" They replied: "We will obey our Lord's command." Hence Iblīs said to himself: By Allah, had I been empowered upon him, I would ruin him, and had he been empowered upon me , I would disobey him. Whereupon, Allah (may He be glorified) said:

{And I know what you reveal}, referring to the angels, of obedience, {And what you conceal} referring to Iblīs, of disobedience. (1)

Al-Ḥasan and Qatādah said: {What you reveal}, referring to their statement: {They asked ⌜Allah⌝, "Will You place in it someone who will spread corruption there}

{And what you concealed}, referring to their saying: (Allah will not create a creature that is more superior or honored to him than us).

The statement of the limit of the noun and its types: Our companions said: the noun refers to every term denotes something; it is derived of As-Simah, i.e. the mark by which something is recognized.

It is divided into eight categories:

The proper name: Such as Zayd, ʿAmr, and Fāṭimah, ʿĀ'ishah, a house, a horse and so on.

It also includes: Intransitive noun, such as: a man, a woman, a sun, a moon, a stone, a town, and etc. It was called intransitive as it will not turn to anything else, so the sun will not be called a moon, nor the moon will be called a stone.

It includes as well: the separate noun, such as: young, old, a child, elderly, little, and much. It was so called, as the attribute will be removed from noun once the meaning will be removed from him.

The noun includes as well: a derived noun: such as a writer, a waiver, jeweler and dyer, so the noun is derived from the verb.

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(1) The assessment of the reliability of the chain of transmitters:
The compiler's chain of transmitters is very weak as it includes Juwaybir.
The authentication of Ḥadīth:
It was reported by aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 1/218.

The noun also includes: the annexed noun, such as: the boy of Jaʿfar, and the dress of ʿAmr, and the house of Zayd.

The noun also contains: descriptive noun, such as: lion, donkey, and the flame of fire.

The noun also includes attributed name: it will be confirmed by itself and is confirmed by others, such as: father, mother, sister, brother, son, daughter, a husband, and a wife. If you say: a father, you confirmed it and confirmed the son for him, and if you said: a brother, so you confirmed it for him and confirmed a brother for him, and the like).

The noun also contains the common noun:

It is one name that states a lot of things, such as: an animal, people, and etc.

Qurʾān 2: 34 # Allah Almighty said: {And ˹remember˺ when We said to the angels, "Prostrate before Adam}, it is a prostration out of honor and greeting, not out of worship or prayer" it is similar to His statement in the story of Joseph (peace be upon him): {And they all fell down in prostration to Joseph} (12:100).

The people used to greet each other that way, And it was not the placing of the face on the ground, rather it was the bowing, prostration, and the kissing (and the gesture and placing the hand on the chest)

When Islam came, all this was abolished and only greeting was remained.

According to Prophetic Ḥadīth: When Muʿādh ibn Jabal came back from Yemen, so He prostrated for the Messenger of Allah (P.B.U.H) so the Messenger of Allah's face changed and said: **((What is this?));** Muʿādh replied: "I have seen the Jews prostrating for their rabbis, and the Christians prostrating for their priests.

Hence, the Messenger of Allah (P.B.U.H) said:

"Hold on Muʿādh! The Jews and the Christians lied, prostration is only for Allah (may He be exalted and glorified) alone. (1)

(1) Imām Aḥmad reported it in his (Musnad) 4/381 (19403), and Ibn Mājah, The Book of Marriage, Chapter: The Husband's Right Over the Woman (1853), and Al-Bayhaqī in ((As-Sunan Al-Kubrā)) 7/292 on the authority of ʿAbdullah ibn Abī Awfā who said When Muʿādh came from Syria, he prostrated himself to the Prophet (P.B.U.H) and said: ((What is this, O Muʿādh?)) He said: I came to Syria and met them prostrating themselves to their bishops and

Some scholars said: it was a true prostration, Adam was made a Qiblah for them, and they prostrated for Allah Almighty, as the Kaʿbah was made a direction for Muslims in prayer, and the prayer is for Allah Almighty.

According to ibn Masʿūd: Allah Almighty commanded them to follow Adam in prayer, so both the angels and Adam prostrated for Allah the Lord of the words.

Ubay ibn Kaʿb said: it means: avow for Adam that he is better and more honorable to Me than you, so they did.

Therefore, the prostration according to the interpretation of ʿAbdullah and Ubay means: Submission and obedience, as a poet composed:

You see the humps prostrating up to their hooves

And (Adam) is on the pattern of Afʿal, so it was indeclinable.

[258] Abū al-Ḥasan Muḥammad ibn al-Qāsim ibn Aḥmed al-Faqīh informed me: ʿAbū ʿAbdullah Muḥammad ibn Yazīd al-Mu'addil narrated to us: al-Ḥasan ibn Sufyān narrated to us: Abū Bakr ibn Abī Shaybah narrated to us: ʿUbaydullah narrated to us, on the authority of Israel, on the authority of As-Suddī, that ibn ʿAbbās said: Adam was so called because he was created from the dust. (1)

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their patriarchs, so I wanted to do that to you. The Messenger of Allah (P.B.U.H) said: ((Do not do that, for if I were to command anyone to bow down to other than Allah, I would have commanded the woman to bow to her husband, and by the One in Whose hand is the soul of Muḥammad, a woman does not fulfill the rights of her Lord until she fulfills the rights of her husband, and if he asked her for herself while she was on a pole she would not prevent him)).
He said in ((az-Zawāʾid)): Ibn Hibbān narrated it in his (Ṣaḥīḥ). As-Sindī said - in his footnote on (Sunan Ibn Mājah): As if he meant that The chain of transmission is Ṣaḥīh.
Al-Albānī said in ((-Silsilah Al-Ṣaḥīḥah) 3/202 (1203): This chain of transmission is Ṣaḥīh according to the conditions of Muslim.

(1) [258] The assessment of the reliability of the chain of transmitters:
The chain of transmission of the author includes Sheikh as-Suddī is unknown, and the sheikh of the author, and the sheikh of his sheikh: They were not mentioned by impugnment or validation.
The authentication of Ḥadīth:
It was reported by aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 1/214, and in ((History of the Messengers and Kings)) 1/63 from the way of Saʿīd ibn Jubayr on the authority of Ibn ʿAbbās in a similar manner with an addition in it.
Its chain of transmission was graded Ṣaḥīh by Aḥmad Shākir 1/480.

Other scholars held that Adam was called so, because he had been created from dust and dust according to the Hebrew language means Adam.

Still others say that Adam was so called because he was grey-colored.

His surname was Abū Muḥammad, and the father of mankind.

[259] Muḥammad ibn Al-Qāsim al-Fārisī informed us: ʿAbdullah ibn ʿAḥmad ash-Shaybānī narrated to us: Abū ʿAmr al-Ḥirī narrated to us: Aḥmad ibn Yaḥyá aṣ-Sūfī informed us: ʿAbd Rabbih ibn ʿAlqamah narrated to us: ʿUmar ibn Ḥafṣ narrated to us, Saʿīd ibn Abī ʿArūbah reported Qatādah as saying: There is none in Paradise whose surname is Abū Muḥammad except Adam. (1)

The public recited (malā'ikah). angels with genitive case of Taāʾ.

However, Abū Jaʿfar. recited it with Ḍammah of Taa', as compared the conjunction alif with the feminine Taa'

in the statement of Allah Almighty

It was also reported by Al-Bayhaqī in ((Al-Asmā waṣ-Ṣifāt)) 1/257 (816) - with a long context - from Saʿīd ibn Jubayr on the authority of Ibn ʿAbbās. The verifier said: Its chain of transmission is Ṣaḥīh according to the conditions of the two Sheikhs (Al-Bukhārī and Muslim).

(1) [259] The assessment of the reliability of the chain of transmitters:

Its chain includes the compiler's sheikh, no criticizim or praise (Jarḥ or Taʿīl) was raised about him.

It also contains whom I could not find, and the scholars graded it weak.

The authentication of Ḥadīth:

This saying was reported as Marfūʿ from Jābir (may Allah be pleased with him):

It was reported by Abū ash-Sheikh in "Al-ʿAẓamah" 5/1579 (1045), Ibn Hibbān in "Al-Majrooḥīn" 1/364, 3/76, Al-ʿAqīlī in "Aḍ-Duʿfāʾ" Al-Kabīr" 2/197, and Ibn ʿUday in "Al-Kāmil". 4/48, Abū Nuʿaym in ((Description of Paradise)) 2/109 (261), Al-Khaṭīb in ((Tārīkh Baghdad)) 13/489, and Ibn Al-Jawzī in ((Al-Mawḍuʿāt)) 3/586-587. It is a false tradition, according to these scholars.

And it was reported - also –as Marfūʿ from Alī ibn Abī Ṭālib's Ḥadīth:

It was reported by Ibn ʿUday in ((Al-Kāmil)) 6/302. It was mentioned by Ibn Kathīr in ((al-Bidāyah wa'l-Nihāyah)) 1/97. He said: It is weak in every respect.

It was also mentioned in the words of Bakr ibn ʿAbdullah Al-Muzanī, which was reported by Abū Ash-Sheikh in ((Al-ʿAẓamah)) 5/1579 (1044), and As-Suyūtī mentioned it in ((Ad-Durr Al-Manthūr)) 1/122, and he attributed it to Abī Ash-Sheikh, and As-Suyūtī also attributed it to Ka`b to Ibn ʿAsākir.

{And Prostrate}, as the Alif of conjunction will be dropped upon continuation because it is temporally not permanent. Similarly, Ta' of feminine is temporally not permanent.

And similarly, the additional feminine "taa" is not original nor consistent. It is assimilated with the adjacent "alif."

It was said: it is not recommend pronouncing Jeem. with Ḍammah after Kasrah for its heaviness. However, this is a weak recitation, and the majority of the Grammarians pronounces it heavy.

{So they all did} refers to the angels.

{But not Iblīs}, "So when he disobeyed, his image was altered, and his name was changed, and it was said: Iblis; because he became hopeless of the mercy of Allah, as it is said: O wicked one, O transgressor."

The term ʿAzāzīl occurs in the accusative qua exception, and it is indeclinable for he was both a proper name and definite.

{Who refused} meaning: refused to prostrate, {and acted arrogantly}, he was too proud to prostrate before Adam.

{And He became of the disbelievers}.

It is similar to Allah's the Almighty statement: {And the waves came between them, and his son was among the drowned} (11:43)

The majority of scholars held that it was decreed in Allah's predestination that he would be among the disbelievers, who was doomed to ruin.

[260] ʿAbdullah ibn Ḥamīd Al-Wazzān informed us: Makkī ibn ʿAbdān informed us: ʿAbdullah ibn Hāshim narrated to us: Abū Muʿāwiyah narrated to us on the authority of Al-ʿAmash, on the authority of Abū Ṣāliḥ, Abū Hurayrah reported the Messenger of Allah (P.B.U.H) as saying: "When a man recites a verse of prostration, the devil retires weeping and saying, "Woe is me! The son of Adam has been commanded to prostrate himself and has done so, and will be rewarded with paradise; but I have been commanded to prostrate myself and have refused, so I will be punished with hell." (1)

(1) [260] The assessment of the reliability of the chain of transmitters:
The compiler's chain of transmitters is reliable, with the exception of, who was not mentioned with Jarḥ or Taʿdīl, and the Ḥadīth is proven by Abū Mu'āwiyah, in ((Ṣaḥīḥ Muslim)) and others.

[261] Abū Muḥammad ibn ʿAlī As-Sijzī al-Khaṭīb informed us: Aḥmad ibn Saʿīd Al-Khaṭīb informed us, Ibrāhīm ibn Yaḥyá narrated to us: ʿAlī narrated to us: Jarīr narrated to us, on the authority of Al-Aʿmash, on the authority of Ziyād ibn al-Ḥaṣīn, that Abū al-ʿĀliyah said: When Noah (peace be upon him) set in the ship, Iblīs came to him and said: Woe to you, the people had drowned because of you! He said: What do you recommend me? Noah said: "Repent to Allah. He said: Ask your Lord: Would He accept my repentance? He said: repent to the grave of Adam, so Iblīs said: I refused to prostrate to him when he was alive, so how would I do that when he was dead. (1)

Qurʾān 2: 35 # Allah (may He be glorified and exalted) said:

{We cautioned, "O Adam! Live with your wife in Paradise}, Adam lived in Paradise a wild life; he has neither a person with whom he sits, nor an intimate friend. Then Adam fell asleep, Allah took one of Adam's left ribs and made flesh grow in its place, while Adam was asleep and unaware. Allah then created Adam's wife, Eve, from his rib and made her a woman, so that she could be a comfort for him.

When Adam (peace be upon him) woke up and saw Eve next to him, He said: "Who are you?"

she replied: "I am your wife. Allah Almighty created me for you to feel comfort with me and I feel comfort with you.

The authentication of Ḥādith:

It was reported by Aḥmad in ((Al-Musnad)) 2/443 (9713), and Muslim, Book: Faith, Chapter: Explanation of Giving the Name of Kufr to Those Who Leave Prayer (81), and Ibn Mājah 1/334 (1052) Book: Establishing Prayer and the Sunnah in It, Chapter of Prostration Al-Qurʾān (1052), and Ibn Khuzaymah in ((His Ṣaḥīḥ)) 1/276 (549) Book: Prayer, Chapter on the virtue of prostration when reciting prostration..., and Ibn Hibbān in ((His Ṣaḥīḥ)) as in ((Al-Iḥsān)) 6/ 465 (2759) Book: Prayer, Chapter on Prostration of Recitation, and Al-Baghawī in ((Maʾlīm at-Tanzīl)) 1/82, and in ((Sharḥ as-Sunnah)) 3/147 (653) Book of Prayer, Chapter on the Excellence of Prostration, from paths on the authority of Abū Muʾāwiyah on the authority of Al-Amash with it, and for some of them (I disobeyed) instead of (I refused).

(1) [261] The assessment of the reliability of the chain of transmitters:

It contains a person I have not found, as well as a tradition I have not found, and it belongs to Israeli reports.

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Hence the angels said as a test for the knowledge of Adam (Peace be upon him): O Adam, who is this?" He said: "She is a woman."

They said: "What is her name?" He said:

(Hawwa)"Eve." They said: "Why she was called Eve". He said: "As she was created from a living."

They said: "O Adam, do you love her?" He replied: "Yes." They asked Eve: "Do you love him?" She said: "No", however, she loved him much more than he loved her.

They said: if a woman told the truth in her love for her husband,

then Eve would have told the truth about her love for Adam."

A question: The Qadariyah (Those who deny divine predestination) claimed that the Jannah which Allah (may He be glorified) lodged Adam to is not the Jannah of immortality; rather it was one of the world's gardens, arguing that no test or affliction will be in Paradise.

The answer is that there is an agreement that the people of Paradise are commanded to seek knowledge and commanded to do so.

Another answer is that Allah Almighty is able to bring the two variants together, so He showed Adam the blight in Paradise, just as He showed Abraham the blessing in the fire; in order not the servant may guarantee the plot of Allah and not to despair of his Mercy, and to know that he Allah can do whatever He wills.

And they also argued that once someone enters Paradise, it becomes impossible for them to exit.

as Allah Almighty said: {No fatigue will touch them there, nor will they ever be asked to leave} [15:48]

It will be answered that whoever enters it as a reward, will never be asked to leave it, yet Adam (peace be upon him) did not enter it as a reward.

Did not you see that Riḍwān and the guards of Paradise will enter it and will leave it, as well as Iblīs was one of the dwellers of Paradise, Yet he was asked to get out of it.

Then Allah Almighty said: {And eat as freely as you please}, meaning: an abundant provision whenever, wherever, and anyway you would like.

{But do not approach this tree} Some scholars said: It was a prohibition from the race of the trees. However, others said that a certain tree was prohibited.

According to ʿAlī ibn Abī Tālib (may Allah be pleased with him): the tree was camphor.

Qatādah is of the view that it was the tree of knowledge that contains everything.

Muḥammad ibn Kaʿb, Muqātil and ibn ʿAbbās said that it was the spike. (1)

{Or else you will be wrongdoers}, you will be among the wrongdoers who harmed themselves. The term Ẓulm originally refers to putting something in other than its right place.

Qurʾān 2: 36 # {But Satan deceived them} Satan led Adam and Eve away from it.

According to the recitation of Ḥamzah: {{Faʾzaālahumā Ash-Shayṭān}}, meaning: Iblīs It is on the pattern of Fayʾāl, and is derived from Shaṭana, i.e. became away from, he was so called for his rebellion and being away from goodness and from Allah's Mercy.

{Out of it}, referring to Paradise, or obedience according to another view.

{Leading to their fall from the ⌜blissful⌝ state they were in}, meaning: the comfort they were living in. Iblīs wanted to enter Paradise to whisper Adam and Eve, but the guards prevented him, so he came to the snake, which was one of the best animals, and it had four feet, and it was one of the guards of Paradise, and it was a friend for Iblīs. He asked it to make him enter Paradise through its jaws, so it did that and it passed by him through the

(1) A benefit: Saying that this tree is specified is something for which there is no evidence. It is knowledge that does not benefit and ignorance that does not harm.
Aṭ-Ṭabarī said in ((Jāmiʿ al-Bayān)) 1/233: The correct view is that it is said: Allah, may He be glorified, forbade Adam and his wife from eating a specific tree from among the trees of Paradise to the exclusion of all the other trees, so they violated what Allah forbade them from, so they ate from it as Allah, may He be glorified, described them. And we do not know which tree was on the appointment; Because Allah did not put evidence for His servants in the Qurʾān, nor in the authentic Sunnah, so where does that come from? It is said: It was the wheat tree, and it is said: It was the grape tree, and it was said: It was the fig tree, and it is possible that it was one of them. And that is knowledge, if it is known, knowledge of it that does not benefit and ignorance that does not harm.

guards while they were unaware. Then it caused him to enter Paradise. When Adam entered Paradise and lived in honor and happiness, he said: I wish I live forever here, hence Iblīs used this chance and stated to whisper him from immorality, when he entered Paradise, he wailed and cried so much for them that he grieved them (he was the first to wail), so they said to him: What makes you cry, he said: I will cry for you, you will die and leave the happiness and comfort you live in, so they were impressively taken by this and they grieved then Iblīs left and came to them later and said: {"O Adam! Shall I show you the Tree of Immortality and a kingdom that does not fade away?"} [20:120]

However, Adam refused to accept from him, then he swore by Allah that he will be a sincere advisor for them, so they were deceived and they would never think that there is someone who would take an oath by Allah lying, so Eve hastened to eat from the tree, then she handed Adam until he ate from it. (1)

Muḥammad ibn Isḥāq reported Yazīd ibn ʿAbdullah ibn Qasīd as saying: I heard Saʿīd ibn al-Musayyib swearing by Allah that Adam did not eat from this tree while he was making sense, but Eve drunk him wine so when he got

(1) Aṭ-Ṭabarī reported it in ((Jāmiʿ al-Bayān)) 1/563, and in (History of the Messengers and Kings) 1/71 on the authority of Ibn ʿAbbās, on the authority of Ibn Masʿūd, and on the authority of some of the companions of the Prophet, peace be upon him.
And Ibn Jarīr said in (Jāmiʿ al-Bayān) 1/567: As for the reason for his arrival - i.e.: Satan - to Paradise until he spoke to Adam after Allah drove him out of it and expelled him from it, there is no permissible meaning in what was narrated on the authority of Ibn ʿAbbās and Wahb ibn Munabbih for the one who understands to depend on. This is a saying that cannot be refuted by reason, and no other argument should be accepted. It is one of the possible things. As well as following the sayings of the people of interpretation, Allah willing.And this is one of the Israeli reports in the books of interpretation, and it contains the truth and the falsehood, and what the mind allows, so it is not true or false except with evidence, and this story is only on Wahb ibn Munabbih's authority.
Al-Waswasah (Satan's whispers) does not require closeness or verbal communication, and Satan may whisper to him when he is miles away from him. And the serpent was created by Allah on the day He created it in this way, and it did not have legs. Allah Almighty said:
{And Allah has created from water every living creature. Some of them crawl on their bellies, some walk on two legs, and some walk on four. Allah creates whatever He wills. Surely Allah is Most Capable of everything} [Qurʾān: 24: 45]
see: (Al-Isrāliliyāt wal Mawḍuʿāt fī Kutub at-Tafsīr), p. 179.

drunk, she led him to eat from it. When he did so, their dresses were taken out from them and their private parts appeared and they were driven out of Paradise. (1)

That is why Allah Almighty said: {and We said} to Adam, Eve, Iblīs and the snake, {Descend}, namely, fell down to the earth, {As enemies to each other}

Adam was descended in Sarandīb (Ceylon) upon a mountain called Nudh, or Wasīm according to another view. And Eve was cast down in Jeddah of the land of Mecca, whereas Iblīs descended in Maysān, or Ubullah according to another view, and the snake fell down in Iṣbahān .

{You will find in the earth a residence}, meaning: a place of dwelling, {And provision for your appointed stay} up to the end of you ages.

[262] I heard al-Ḥasan ibn Muḥammad saying: I heard my father saying: I heard my grandfather saying: I heard ʿAlī ibn al-Ḥasan ibn Abī ʿĪsá saying: I heard Ibrāhīm ibn al-Ashʿath saying: I heard Ibrāhīm ibn Adham saying: This piece of meal caused us a lot of grief. (2)

Qurʾān 2: 37 # Allah Almighty said: {Adam received from his Lords words}: meaning, he listened and learnt by heart from his Lord when He inspired to him.

According to the public recitation: {Adam} was pronounced with Rafʿ of Mīm.

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(1) The assessment of the reliability of the chain of transmitters:
This Ḥadīth was reported through a weak chain of transmitters, including ibn Isḥāq who both Ṣadūq yet Mudallis narrator (concealing the defects and weaknesses of the chain of transmission).
This Ḥadīth was reported by aṭ-Ṭabarī in (Tārīkh al-Rusl wal Mulūk)) 1/74.
Narrated by aṭ-Ṭabarī in ((Jāmi al-Bayān)) 1/573, and in ((History of the Messengers and Kings)) 1/74, and Ibn Abī Hātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 1/133 (402) on the authority of Ibn ʿAbbās: in his saying:
{And We said, "Descend from the heavens ˹to the earth˺ as enemies to each other}[Qurʾān: 2: 36] He said: Adam and Eve, Iblīs and the serpent. His chain of transmission is unknown.
And Ibn Jarir reported it in (Jāmiʿ al-Bayān) 1/272 on the authority of Abū Ṣāliḥ and As-Suddī.

(2) [262] The assessment of the reliability of the chain of transmitters:
Its chain of transmitters is very weak, including: Sheikh of the compiler and al-Ḥākim denied it, and it includes someone whom I could not find.

{From his Lord} with Kasrah of Tāʾ, as opposed to ibn Kathīr who recited it with Naṣb of Mīm and Rafʿ of Taʾ, meaning: (Adam received words from his Lord, and it was the reason of his repentance).

The scholars differed over these words: Ibn ʿAbbās said: Adam (peace be upon him) said: O my Lord, did not you create with your Hand? Allah said: "Yes." He said: "Did not you blow in me out of your Spirit?" He said: "Yes." He said: "Did not your Mercy precede your Wrath?" He said: "Yes." He said: "Did not you settle me in your Garden?" He said: "Yes." He said: "Why did you drive me out of it?" He said: with the evil of your disobedience.

He said: "O Allah, what if I turn in repentance to You, do you bring me back to Paradise?" He said: "Yes."

That is what the words refer to.

ʿUbayd ibn ʿUmayr said: Adam said: "Behold, what I have committed it, it is out of my own will, or something you had predestined on me before You created me?" He said: "No, it is something I destined for you before I created you." He said: "O my Lord, as you fated it upon me, so forgive it to me."

[263] Muḥammad ibn ʿAbdullah ibn Ḥamdūn informed us: Aḥmad ibn Muḥammad ibn al-Ḥasan informed us: Muḥammad ibn Yaḥyá, ʿAbdul-Raḥman ibn Bishr, and Aḥmad ibn Yūsuf narrated to us: ʿAbdul Razzāq narrated to us: Muʾammar informed us, on the authority of Hammām ibn Munabbih said: Abū Hurayrah reported the Messenger of Allah (P.B.U.H) as saying: "Adam and Musa argued and Adam got the better of Musa. Musa rebuked Adam, 'You are Adam who led people astray and brought them out of the Garden.' Adam said to him, 'You are Musa to whom Allah gave knowledge of everything and whom he chose above people with His message.' He said, 'Yes.' He said, 'Do you then censure me for a matter which was decreed for me before I was created?" He said: "Adam confuted Moses."(1)

(1) [263] The assessment of the reliability of the chain of transmitters:
The compiler's chain of transmitters includes trustworthy men except for who was not mentioned by Impugnment or validation.
The authentication of Ḥadīth:
Aḥmad reported it in (Musnad) 13/ p. 32/ Ḥadīth 7588, and Muslim, Book of Destiny, Chapter on the debate of Adam and Mūsá, peace be upon them both, 4/ p. 2042/ Ḥadīth 2652, and Ibn Abī ʿĀṣim in (Sunnah) 1/62/ Ḥadīth 137.

According to Muḥammad ibn Kaʿb Al-Qurazī: these words are: Allah's statement: (There is no Allah except You, all glory and praise be Yours, I have committed sin and I have wronged myself, so accept my repentance as You are the oft Forgiving and the All-Merciful, and (there is no Allah but You, all glory and praise be yours, my Lord, I have committed a sin and wronged myself, so accept my repentance for You are the oft-Forgiving and the All-Merciful), and there is no Allah except you, all glory and praise be Yours, I have committed a sin and I have wronged myself, so have Your mercy upon me, as You are the most Merciful of the Merciful.

[264] Muḥammad ibn al-Qāsim informed me: Muḥammad ibn Yazīd narrated to us: Al-Ḥasan ibn Sufyān narrated to us: Abū Bakr ibn Abī Shaybah narrated to us: Muḥammad ibn Al-Ḥasan al-Asadī informed us: Sharīk narrated to us, on the authority of Khuṣayf, on the authority of ʿIkrimah, that ibn ʿAbbās commented on Allah's statement: (may He be glorified): {Then Adam received from his Lord words}, as saying: they are His statement:

{They replied, "Our Lord! We have wronged ourselves. If You do not forgive us and have mercy on us, we will certainly be losers} [7:23] (1)

Some said that Adam (peace be upon him) looked at the Throne and saw that it was written on its pillar: There is no Allah except Allah and that Muḥammad is the Messenger of Allah (P.B.U.H), so he said: O my Lord! I adjure You by the right of Muḥammad to forgive my sin, thus, Allah forgave him, and this was proven by:

[265] Abū Naṣr an-Nuʿmān ibn Muḥammad ibn an-Nuʿmān informed us: Abūl ʿAbbās Muḥammad ibn Aḥmad Abū al-Faḍl Al-Bāhilī narrated to us: Lāhin ibn Jaʿfar at-Tamīmī narrated to us: Abū ʿĀṣim an-Nabīl narrated to us

(1) 264] The assessment of the reliability of the chain of transmitters:
The chain of transmission is weak, due to the weakness of Khaṣīf, Sharīk, and Al-Asadī. Sheikh ath-Thaʿlabī and the sheikh of his sheikh were not mentioned with Jarḥ or Taʿdīl.
The authentication of Ḥadīth:
He mentioned it on the authority of Ibn ʿAbbās: Ibn al-Jawzī in ((Zād al-Masīr)) 1/69, and al-Qutaybī in ((Al-Jāmi lī Aḥkām al-Qurʾān)) 1/376, and Abū Ḥayyān in ((Al-Baḥr Al-Muḥīṭ)) 1/318, and As-Suyūtī mentioned it in ((Ad-Durr Al-Manthūr)) 1/117 from the way of ʿIkrimah on the authority of Ibn ʿAbbās, and attributed it to Ath-Thaʿlabī alone. And he mentioned it from Ibn Jurayj on the authority of Ibn ʿAbbās, and attributed it to Ibn Al-Mundhir.

on the authority of ibn Jurayj, on the authority of ʿAta', ʿAbbāas. (may Allah be pleased with him) reported that the Messenger of Allah (P.B.U.H) as saying:

"When I was taken to the heaven, I have seen foundation of the Throne : There is no Allah except Allah and that Muhammad is the Messenger of Allah, and Abū Bakr is Aṣ-Ṣiddīq and ʿUmar is Al-Farūq."(1)

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(1) [265] The assessment of the reliability of the chain of transmitters: It includes whom I could not find.

The authentication of Ḥadīth:It was reported by Ibn ʿUday in ((Al-Kāmil)) 5/33, 6/325 from the way of ʿAli ibn Jamīl ad-Duqqī, and from the way of Ma'rūf ibn Abī Ma'rūf al-Balkhī, both of them on the authority of Jarīr ibn ʿAbd al-Ḥamīd, on the authority of Layth, on the authority of Mujāhid, that Ibn ʿAbbās reported the Messenger of Allah (P.B.U.H) as saying:

(When I was made to ascend to the heavens, I saw on the leg of the throne written there is no Allah but Allah, Muḥammad is the Messenger of Allah, Abū Bakr Aṣ-Ṣiddīq, ʿ**Umar** al-Farūq, and ʿ**Uthmān** Dhul Nūrayn).

Ibn ʿUday said: This is known as ʿAli ibn Jamīl on the authority of Jarīr, and he used to swear by saying: By Allah, Jarir narrated to us, and it is known that he may have stolen it...

Adh-Dhahabī mentioned it in (Mizān Al-Iʿtidāl) 4/146 and said: This is a fabricated matter... Then he mentioned the same as Ibn ʿUday's previous saying. As for ʿAli ibn Jamīl al-Duqqī, he was belied by Ibn Ḥibān, and al-Daraqutnī and others weakened him.

And Ma'rūf is unknown and he used to steal the Ḥadīth as mentioned by Ibn ʿUday.

See: ((Mizān al-Iʿtidāl)) by adh-Dhahabī 3/117, 4/145, ((Lisān al-Mizān)) by Ibn Ḥajar 4/209.

The Ḥadīth was reported through someone other than Ibn ʿAbbās:

Where it was reported by Ibn ʿUday in ((al-Kāmil)) 5/33 and from his way: Al-Khaṭīb in (Tārīkh Bāghdad) 11/173 - from the way of Al-Ḥusayn ibn Ibrāhīm Al-Bābī, on the authority of Ḥamid Aṭ-Ṭawīl, on the authority of Anas ibn Mālik who said: The Prophet, peace be upon him, said:

(When I was made to ascend to the heaven, I saw written on the leg of the throne: There is no Allah but Allah, and Muḥammad is the Messenger of Allah. I supported him with ʿ**Alī).**

Ibn ʿUday said: This is a false Ḥadīth, and Al-Ḥusayn is unknown.

Adh-Dhahabī said in ((Mizān Al-Iʿtidāl)) 1/530: This is a fabrication.

Ibn Ḥajar said in ((Lisān Al-Mizān)) 2/268: This Ḥadīth is undoubtedly Mawḍūʿ.

- And he reported it from another way, aṭ-Ṭabarānī in ((Al-Muʿjam al-Kabīr)) 22/200 (526) via ʿAmr ibn Thābit, on the authority of Abū Ḥamzah Ath-Thamālī, on the authority of Saʿīd ibn Jubayr, on the authority of Abī Al-Ḥamrāʾ, the servant of the Prophet (P.B.U.H), who said: I heard the Messenger of Allah (P.B.U.H) saying:

(When I was taken up to heaven, I entered Paradise, and I saw on the leg of the Throne written: There is no Allah but Allah, and Muḥammad is the Messenger of Allah. I supported him with ʿAli and uphold him with ʿ**Alī).**

Al-Haythamī said in ((Majmaʿ az-Zawāʾid)) 9/121: It was narrated by At-Ṭabarānī and includes ʿAmr ibn Thābit, and he is a rejected narrator.

And Abū Hamza Al-Thamālī: Weak Rafiḍī. This Ḥadīth indicates ʿAli 's virtues.

It has been said it includes three things: Shyness, prayer and cry.

[266] Muḥammad ibn Al-Qāsim informed me: ʿAbdul-Raḥman ibn Muḥammad narrated to us: Abū Yaḥyá Al-Bazāz narrated to us, saying: Yaʿqūb ibn Isḥāq Ash-Shaybānī narrated to us, saying: Khalaf ibn Yaḥyá al-Qāḍī narrated to us, saying: Al-Musayyib ibn Sharīk narrated to us, on the authority of Abū Bakr Al-Hudhalī, that Shahr ibn Ḥawshab said: I was told that when Adam (Peace be upon him) descended to the earth, he remained three hundred years, would not raise his head out of shyness of Allah Almighty. (1)

According to ibn ʿAbbās: Adam and Eve wept for what they missed of the luxury of Paradise for two hundred years and the neither ate nor drink for forty days, and Adam would not approach Eve for one hundred years.

{So He accepted his repentance}, meaning: Allah forgave him, {Surely He is the Accepter of Repentance, Most Merciful}, meaning: He accepts repentance from His creatures and He is All Merciful with His creatures.

Qurʾān 2: 38 # {We said, "Descend all of you!}, it refers to Adam, Eve, Iblīs and the snake, and then He said: {Then when guidance comes to you from Me}, when a book or a messenger come to you, O children of Adam. {Whoever follows it, there will be no fear for them} in what they will await them on the Day of Resurrection. {Nor will they grieve}, in what they left behind.

Qurʾān 2: 39 # {But those who disbelieve}, meaning: those who denied.

{And deny Our signs}, refers to the Qurʾān.

{They will be the residents of the Fire. They will be there forever}, they neither leave it nor they will die in it.

Qurʾān 2: 40 # Allah Almighty said: {O the children of Israel}, O the children of Yaʿqūb, and the meaning of Israel the elite of Allah and

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(1) [266] The assessment of the reliability of the chain of transmitters:
It is Mawḍūʿ, including Khalaf ibn Yaḥyá who a liar, al-Musayyib ibn Sharīk, and Abū Bakr al-Hudhalī; they are both rejected narrators.
The authentication of Ḥadīth:
Similarly, Ibn ʿAsākir reported it on the authority of Ibn ʿAbbās, as in ((Ad-Durr Al-Manthūr)) by As-Suyūtī 1/115 and As-Suyūtī mentioned it in 1/116 on the authority of ʿAṭāʾ, and attributed it to Isḥāq ibn Bishr and Ibn ʿAsākir.

“Iyl” refers to Allah Almighty, and it was said that it means: the Servant of Allah.

It was said: He was so called because Jacob (P.B.U.H) and ʿĪṣā (P.B.U.H) prevented him, and said: By Allah, I you came out, I will block my mother’s belly and I will kill her, so Jacob was late, and ʿĪṣā came first, then Yaʿqoob. succeeded him, so he was called Jacob, and ʿĪṣā was called so, because he disobeyed and came out before Jacob.

ʿĪṣā was the most beloved for his father, while Jacob was the most beloved to his mother, and ʿĪṣā used to hunt, and when Isaac grow and became blind, he said: to ʿĪsā: O my son, feed me a meat of what you hunt, and draw near to me, I will pray for you with a supplication that my father prayed for me. ʿĪsā was a hairy man, and Jacob was hairless, so ʿĪsā came out to hunt and his mother said to Jacob: O my son: Go to the sheep and slaughter a she-goat, then fry it and wear its leather and present it to your father and tell him that you are his son Īsá, so Jacob did this, when he came he said to him: My father! Eat, he said: “Who are you?” He replied: “I am your son ʿĪṣā, so he touched him and said, I touch the skin of ʿĪṣā and I smell the smell of Jacob.

At this, his mother said: “He is your son ʿĪṣā, so pray for him, he said: Present your food, so he drew near to him and ate from it, then he said: draw near to me: so Jacob drew near to him and he prayed for him that his offspring will be prophets and kings, then Jacob left and ʿĪṣā came and said:

“I have brought you the hunt you asked, so Isaac (P.B.U.H) said: O my son, your brother had preceded you,

so he grew angry, and said: By Allah, I will kill him.

Then Isaac (P.B.U.H) said: I have kept a prayer for you, so come to pray for you, so he prayed for him that his offspring will be as much as the dust and that no one else will rule over them.

the mother of Jacob (P.B.U.H) said to Jacob: Go to your maternal uncle lest ʿĪṣā may kill you.

He set out to his maternal uncle Layyān ibn Bāhir, and married his two daughters Layyā and Rāḥīl, where it was permissible to bring two sisters together in marriage.

He would set out at night and rest by day until he reached his paternal uncle, so he was called Israel.

According to Kaʿb: Jacob was called Israel, because he would serve Jerusalem, and he was the first to come and the first to leave, and he would turn on lights and would find it on the evening turned off.

One day, He passed the night at Jerusalem and found out a devil turn them off, so he caught him and tied him in one of the pillars of the mosque, and the name of the devil was "Iyl" so the people called him Israel.

There are four dialects about Israel: It was pronounced without Hamzah or Madd, as held by the recitation of Al-Ḥasan.. and az-Zuhrī.

Also, it may be as Isrāyil with Madd after Yaa and without Hamzah, according to the recitation of Al-Aʿmash and Abū Jaʿfar, and Īsá ibn ʿUmar.

Isra'il may be pronounced with Madd and Hamzah Mukhtalash, as it was the recitation of Warsh by the way of Shanbūdh.

The other way of recitation of Israel is to pronounce it with Madd and full Hamzah i.e. Isrāʾīl.

Then Allah Almighty said: {Remember My favors upon you} meaning: be grateful and thankful for My favors, this remembrance of favors is to be grateful for them.

this view is held by the following hadith: meaning: be grateful and thankful to My favors, this remembers of the favor is to be grateful to it. this view is held by the following report:

[267] Al-Ḥasan ibn Muḥammad ibn al-Ḥasan ibn Ḥabīb narrated to us: Abū Jaʿfar Muḥammad ibn Sulaymān narrated to us: Abū Saʿīd Muḥammad ibn Shādhān narrated to us: ʿUbaydullah ibn Saʿīd Abū Qudāmah al-Yashkurī narrated to us: Abūl Walīd narrated to us: Al-Jarrāḥ ibn Maliḥ narrated to us, on the authority of Abū ʿAbdul-Raḥman, on the authority of al-Sha'bī, An-Nuʿmān ibn Bashīr reported : the Messenger of Allah (P.B.U.H) as saying: "Whoever does not thank for the little, will not thank for the abundance."

and whoever is not grateful to people, will not be grateful to Allah Almighty, and the one who mentions and thanks the blessing of Allah is grateful, and

whoever ignore about remembering it is ungrateful, and the community is a mercy and the division is a torment." (1)

As for His statement: {My favor} He meant My favors, its wording is singular and its meaning is plural, similar to His statement:

{If you tried to count Allah's blessings, you would never be able to number them} [14:34] and the one cannot be counted.

The word "ni'mah" is used in this verse in singular form, however it refers to all Allah`s blessings which are many and cannot be counted.

{Which I have favored upon you}, referring your forefathers and your ancestors, such as Allah split the sea for them, and rescued them from Pharaoh, and destroyed their enemy and made them inheritors of their homes and their wealth, and made the clouds shade them at the wandering to protect them from the hotness of the sun, and made for them a pillar of light that would enlighten for them at night when there was no moon light, and he sent down upon them manna and quails, and gushed out for them twelve springs, and sent upon them the Torah in which there is a clarification for everything they needed, and other uncounted blessings of Allah.

{Fulfill your covenant} that I have taken it upon you in the Torah.

{And I will fulfill Mine, and stand in awe of Me ⌜alone}, by admitting you to Paradise and I will fulfill what I have promised you.

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(1) [267] The assessment of the reliability of the chain of transmitters:
Its chain of transmitters includes Al-Jarraḥ ibn Malīḥ, he is Ṣadūq. It also includes Al-Qasīm ibn Al-Walīd Al-Hamdanī who is a Ṣadūq, yet narrates Gharīb Ḥadīths .
The authentication of Ḥadīth:
It was reported by Aḥmed in ((Al-Musnad)) and his son ʿAbdullah in his ((Zawā'id)) 4/278, 375 (18449, 19350), and Ibn Abī ʿAṣim in ((Sunnah)) (93, 895), and Ibn Baṭṭah in ((Al-Ibānah)) (117): From the way of Abū Wakīʿ Al-Jarraḥ ibn Malīḥ. Al-Mundhirī mentioned it in ((Al-Targhīb wa'l-Tarhīb)) 1/733 and said: It was narrated by ʿAbdullah ibn Aḥmad in his ((Zawā'id)) with a Ḥasan chain of transmitters…
Al-Haythamī mentioned it in ((Majmaʿ az-Zawā'id)) 5/217 and said: It was narrated by ʿAbdullah ibn Aḥmed, Al-Bazzār and Aṭ-Ṭabarānī, and their men are trustworthy.
The Ḥadīth was graded Ḥasan by Al-Albānī in ((Al-Silsilah As-Saḥīhah)) 2/667, and in ((Saḥīḥ At-Targhīb wa'l-Tarhīb)) 1/405.

According to the recitation of Az-Zuhrī, (ʻUwaffa) with Tashdīd by way of emphasis. It was said: Waffā and ʻAwfā, and Wafā all have the same meaning: it denotes the fulfillment.

Al-Kalbī stated that the children of Israel were entrusted by Moses (P.B.U.H) that I will send an unlettered prophet out of the children of Ismāʿīl, so whoever believed him and followed the light which he would bring them, I would forgive his sins and admit him to Paradise, and I will reward him twice of his reward. That is Allah's the Almighty statement: {Remember, O Prophet,ˀ when Allah took the covenant of those who were given the Scripture to make it known to people and not hide it} [3:187], it refers to the Prophet Muḥammad (P.B.U.H).

Qatādah is of the view that it means the covenant that Allah Almighty had taken upon them in His statement: {Allah made a covenant with the Children of Israel and appointed twelve leaders from among them}, up to His statement: {a good loan} [5:12], this is what is meant by {And fulfill my Covenant}, then He said: {I will certainly forgive your sins} [5:12] the verse, this is what is meant by {I will fulfill your covenant}.

Muqātil stated that it refers to Allah's the Almighty statement:

{And ˹remember˺ when We took a covenant from the children of Israel ˹stating˺, "Worship none but Allah} [2:83].

Al-Ḥasan said: It refers to Allah's statement: {And when We took your covenant and raised the mountain above you ˹saying˺, "Hold firmly to that ˹Scripture˺ which We have given you}, [2:93]

As it implies the Sharīʿah of the Torah.

According to Ismāʿīl ibn Ziyād: Do not fly from the battlefield, I will admit you into Paradise.

He based his view on Allah's statement:{They had already pledged to Allah earlier never to turn their backs ˹in retreat}[33:15]

It has been said: Fulfill the condition of slavery, I will fulfill the condition of Lordship.

The people of inference said that fulfill my pledge at the abode of my trial, on the mat of my servitude, by preserving my prohibition, I will fulfill My

covenant at the abode of My blessing, on the mat of My honor to draw you near to me and make you see me.

As for His statement: {And stand in awe of Me ʿalone} it denotes, fear Me if you revoke your covenant.

Yaʿqub confirmed this Yāʾ throughout the entire Qurʾān. on the origin, however, others dropped it in handwriting to match the Qurʾān handwriting.

Qurʾān 2: 41 # {And believe in what I revealed}, refers to the Qurʾān.

{Which confirm your Scriptures}, meaning: the Qurʾān confirms the Torah in monotheism, prophethood, stories and some laws.

It was revealed about Kaʿb ibn Al-Ashraf and his fellows of the Jewish scholars and their heads.

{Do not be the first to deny them}, meaning: Do not be the first to belie the Qurʾān lest the Jews will follow you and you will bear your sins and theirs.

{Or trade them for a fleeting gain}, meaning: by stating the description and the attribute of the Prophet Muḥammad (P.B.U.H) {a fleeting gain}, meaning a small price of this world, since the Jewish chiefs used to take some of provisions out of their public and their mob and they also would take an appointed amount of their crops, their property every year, so they feared if they stated the description of the Prophet Muḥammad (P.B.U.H) and followed him to miss these gains and leadership,

So they chose the worldly life over the Hereafter.

{And be mindful of Me}.

Fear me concerning the matter of Muḥammad (P.B.U.H), not of what you miss of provisions and leadership.

Qurʾān 2: 42 # Allah (may He be glorified and exalted) said:

{And do not mix truth with falsehood or hide the truth knowingly}, meaning: Don't mix the truth with falsehood, it is said: Labistu Ath-Wab, and Labast ʿAlayh Al'Amr Albish Labsān, i.e. I made someone confused about the matter.

As for His statement :{ the Truth}, meaning, the truth which I have revealed of you from the description of the Prophet (P.B.U.H).{with Falsehood} which

you had written with your own hands of changing his description and altering his attribute.

According to Muqātil: the Jews confessed some of the attributes of the Prophet Muhammad (P.B.U.H) and concealed others to be proven true in this, so Allah Almighty said: {And do not mix truth} which you acknowledged

{with Falsehood} that you concealed. It is said: It means: {And do not mix truth} the attribute of the Prophet (P.B.U.H), with falsehood, that is, the attribute of the Dajjāl.

It has been said: {And do not mix truth with falsehood}, i.e. do not mix truth with lying.

{And conceal the truth} meaning: Do not conceal the truth, similar to Allah's statement: {O believers! Do not betray Allah and the Messenger, nor betray your trusts} [8:27]

{And you are aware}, that he is the Prophet who was revealed to.

Qurʾān 2: 43 # {And establish Prayer}, meaning: perform the five daily prayers on their appointed times with their right bowing down and prostration.

Salāh literally denotes supplication;

And the origin of prayer is supplication, so it was named prayer because he (Allah Almighty) invoked them with it.

And it is said: Rather, its origin is obligation

A poet composed in this regard:

I would not ripe its harvest, by Allah

However, today, I am suffering of its heat

The poet used the word (Salaah) to indicate obligation.

It means: to worship Allah by the way He commanded us to do.

It was said: It is derived from I have the roasted the rod in the fire, i.e.

I made it soft, since the worshipper will be humbled.

In this context the word (Salaah) means softening.

According to another view: It is derived from As-Silā, they are the sides of the horse's tail, and the first joint of the two thighs of the man, as the worshipper raise them during the prayer.

{And pay the Alm-tax}meaning: pay the ordained Alms out of your property.

Zakāh originally refers to purification, increase and augment.

{And bow down with those who bow down}, meaning: perform prayers along with those who perform it: Muhammad (P.B.U.H) and his companions. The verse addresses the Jews, so bowing down meant here the payer as it is a pillar in it, as the hand referred to the whole body in His statement: {Because of what your own hands have committed} [42:30]

And the nose meant for the face in His statement: {We will soon mark his snout} [68:16] and the neck referred to the soul in His statement: {We have bound every human's destiny to their neck} [17:13].

Bowing down originally refers to bending.

Labīd composed in this meaning:

Inform the news of the first generations that passed

That whenever I would like to stand, I would bow down.

Qurʾān 2: 44 # Allah (May He be glorified) said: {Do you preach righteousness, and you fail to practice it yourselves, although you read the Scripture? Do you not understand?}

It was revealed about the Jewish scholars, as when the one from among them would say to his relative, his foster brother, his Muslim ally and his kinship by marriage was asked about Muḥammad (P.B.U.H), he would say secretly: Adhere to your religion, and stick to what this man, i.e. Muḥammad commands you to do, since his affair is right and his statement is truthful, hence, Allah Almighty sent down: {Do you preach righteousness of the people}, meaning: to believe in Muḥammad (P.B.U.H): {And you forget yourselves} and leave yourselves and would not follow him.

{Although You are reciting the Scripture}, namely: You recite the Torah that contained his attribute and his description.

{Do you not understand?} that he is truthful and you follow him and believe in him.

Qurʾān 2: 45 # Allah the (may He be glorified) said: {And seek help} for what you receive of the types of afflictions, or on seeking the Hereafter as for another view.

{With patience} on performing obligation and Perform prayer so that your sins will be forgiven.

Patience originally refers to detention; according to the prophetic tradition in which a man caught a man and killed him, so he said:

"Kill the killer and detain the patient," meaning: Detain the one who detained him (the victim) (until he dies)

And the Messenger of Allah (P.B.U.H) prohibited killing any animal by way of torture, which is to detain it alive and then throw it until it is killed."

ʿAntarah composed:

I remained steadfast while the war broke out

At the time the soul of the coward may lose heart

The poet used the word (Sabr) patience to indicate endurance.

The sages said: **"Patience is: Seeing justice, gratitude and favor."**

According to Mujāhid: Patience in this verse refers to fasting.

It was been said that wāw here bears the meaning of 'On', its implication is seek help in what you are afflicted with patience on the prayer. It is similar to His statement:{Bid your people to pray, and be diligent in ˹observing˺ it} [20:132]

It was reported that ibn ʿAbbās (may Allah be pleased with him) received news of the death of his daughter while he was traveling.

So he returned then he said: (The private parts are covered by Allah, sustenance is provided by Allah, and the reward is in the hands of Allah.)

Then he came down from his pulpit.

And performed to two Rakʿats, then he said: We did what Allah Almighty commanded us to do: {And seek help through patience and prayer}.

Then he said: {And it is} and did not say: They are.

The scholars differed over the interpretation of it: Al-Muʾrrij: it is referred to the most likely to be, and the most important, and the best, that is, the prayer, similar to Allah's statement:

{And those who hoard gold and silver and spend it not in the way of Allah} [9:43], here the pronounced was back to the silver as it is the most commonly used. Similarly, Allah Almighty said:

{When they saw the fanfare along with the caravan, they ˹almost all˺ flocked to it} [62:11], the Haʾ was referred to trade because it was the most important and the most commonly used.

Al-Akhfash is of the view that the pronoun should be back to both of them, meaning each one of them is great, similar to Allah's the Almighty statement:

{Each garden yielded ˹all˺ its produce}[18:33], meaning: each one of them, and said in another verse:

{And We made the son of Mary and his mother a sign} [23:50]

The poet said:

Nothing is better than knowledge and

whoever got it will have the real success

meaning: Whoever got each one of them.

another poet said:

there is a relief for each concern

however, morning and evening nor success with it.

The pronoun Hāʾ here refers to morning and evening. (what comes right before it)

According to another view: Hāʾ is referred to prayer, as patience is included in prayer, it is similar to Allah's the Almighty statement:

{While it is the pleasure of Allah and His Messenger they should seek, if they are ˹true˺ believers} [9:62]

He did not say: please them, as the pleasure of the Messenger is included in the pleasure of Allah Almighty, so the pronoun was traced back to Allah.

A poet composed as well:

The prime of youth and the black hair

If it was not disobedience, will be insanity.

It is referred to youth as the black hair is included in it.

Al-Ḥusayn ibn al-Faḍl said: the possessive pronoun is referred to seeking Help. It means seeking help through patience and prayer is {It is burden}, meaning: It is heavy. {Except for the humble}, it signifies the believers.

According to ibn ʿAbbās: Hāʾ is meant for the worshippers.

Abū Rawq said: It is referred to the humble worshippers.

Muqātil ibn Ḥayyān said: It signifies the humble servants.

Al-Ḥasan said: It denotes the fearful ones.

Az-Zajjāj said: al-Khāshiʾ is the one who the trace of humility can be seen on him just as the homes which their residents left them.

An-Nānbighah composed in this meaning

A grey such as the eyeliner when it appears

And spring as humble as the well

Qurʾān 2: 47 # Allah (may He be glorified) said:

{Those who are certain}, those who are certain, similar to His statement: {I surely knew I would face my reckoning}[69:20],

meaning: I was certain that I will be held for accounting.

Durayd ibn Aṣ-Ṣimmah composed in this regard:

I said to them, they thought ill of you

If they attacked you in your own residence.

The term al-Ẓan. Can be used interchangeably to signify both doubt and certainty.

as the term Al-Rajāʾ. Can be used to denote both hope and fear.

{That they will meet their Lord}, they will see their Lord in the Hereafter,

{And to Him they will return}, they will return to Him and He will recompense them for their deeds.

Qurʾān 2: 47 # Allah Almighty said: {O Children of Israel! Remember ⌜all⌝ the favours I granted you and how I honored you above the others} meaning: the people who were contemporary with them.

Qurʾān 2: 48 # Allah (may He be glorified) said: {Guard yourselves against the Day}, meaning: be mindful of the punishment of the Day of Judgment.

{On which no soul will be of help to another}, that is, no ransom, since no one will have any possessions, neither shall they be helped, Because no one other than oneself will be held accountable for his own deeds.

"But it will not suffice for anyone (as a sacrifice) after you."

ʿAbū Ash-Sīmāl Al-ʿAdawī recited it: {La Tujizʾ} with Ḍammah of Tāʾ and Hamzah of Yāʾ, derived from ʿAjzaʾ, Yujzʾ, i.e to suffice.

A poet composed:

You sufficed the matter of the world

And they will not be sufficed except

by a perfect man and a son of a perfect.

Az-Zajjāj said: there is an implication in the verse, meaning: no soul will suffice another one of the hardships and difficulties, then he composed:

It was a day in which we witnessed Sulaymān and ʿĀmir.

It was said: no believing soul will help for a disbelieving one.

{No intercession will be accepted}, if it was a disbeliever.

The Meccans and Basrans recited it with Taʾ for Ash-Shafāʾh was feminine, however, the others recited it with Yāʾ, for it to match the verb.

Qatādah recited it Shafāʾh with Fatḥah of Taʾ, meaning: Allah will not accept the intercession, and {No ransom taken, and no help will be given}, meaning: No ransom will be accepted from someone as he used to do in the world.

The ransom was called ʿAdl; as it will match the ransom and will be equal to it. Allah Almighty said: {Or the equivalent of that in fasting} [5:95]

{And no help will be given to them}, nothing will avert Allah's punishment.

According to Az-Zajjāj: "The Jews used to claim that their forefathers (the prophets) would intercede for them with Allah Almighty, but Allah Almighty has disappointed them in that."

Qurʾān 2: 49 # Allah Almighty said: {And remember when We saved you}, referring to their ancestors and their forefathers,

So it is counted a favor upon them as they were saved by saving their fathers, and the children used to be proud of what their forefathers was proud of.

As for His statement: {We saved you} it is derived from we have thrown you the elevation of the land, this is the origin, then the term was used to refer to the one who will be saved and win, as if he came out from distress and difficult to relief and ease.

Ibrāhīm An-Nakhʿī recited it: (Wa'dh Najjaytukum} in a singular form.

{From the people of Pharaoh}, meaning: his partisans, his followers, his family and his household. It is derived from Al-ʻAwl, meaning: to back to something, as if it backs to you.

Pharaoh was al-Walīd ibn Muṣ'ab ibn al-Rayyān, and he descended from the ʻAmaleka, the plural of ʻImlāq. It was a tribe.

{Who afflicted you with dreadful torment}, meaning: "They burden you and inflict upon you the severest punishment and the worst of it.

Pharaoh made the Israelites slaves and chattels and classified them into classes, classifying them in his tasks: one class for

Building, another class for plowing, another class for his sowing.

They were busy with his projects, and whoever among them was not working for him had to pay a poll tax. That was the dreadful torment.

Another view held that he entrusted them to do dirty actions. Another view also said; it is explained with what follows it: {Slaughtering your sons and keeping your women}

Ibn Muḥayṣin recited it: (Yadhbaḥūn) with Takhfīf and Fatḥah of Bāʾ, and Tashdīd , That was a severe test from your Lord, and Tashdīd by the way of plurality.

Pharaoh saw in his dream as if fire came from Jerusalem and burnt all the houses of Egypt and burnt the Copts and left the Israelites, so he was terrified of this and. Whereupon, the astrologers and diviners of Pharaoh came to him and said:

"We want you to know that we find according to our lore that a child will be born among the Children of Israel who will be the cause of your destruction, the removal of your kingdom and the change of your religion"

“ When they told him this, he ordered the slaying of every newborn male child who would be born among the Children of Israel and commanded that they spare the females alive. He gathered the midwives from the people of his domain and said to them, “Do not let a single male fetus of the Israelites come forth at your hands without striking him.

“ They would do this, while he ordered to kill the lads who were older.

As for the pregnant women, he ordered them to be tormented until they miscarried.

The Copts whispered to Pharaoh, saying: ‘The death has struck the Children of Israel, killing their young ones and sparing their elders. And hard work will soon fall upon us.

So Pharaoh commanded to kill them every other year

In the year they were spared, Aaron was born, and in the year they were slaughtered, Moses was born.

{And slaughtering your sons and keeping your women}, meaning: letting your daughters live, they would not slay them but they would use them as servants.

{That was a severe test from your Lord}, meaning: inflicting upon you his dreadful torment is a severe trial and blight.

It has been said: In saving you from them is a great favor, as the test may be used in two ways: it may refer to the blessing and the blight. Allah Almighty said:

{And We test you ˹O humanity˺ with good and evil as a trial} [21:35]

Al-Aḥnaf said: Praise and blessing is the reward of thank.

Qurʾān 2: 50 # Allah said: {And ˹remember˺ when We parted the sea, rescued you} When Pharaoh’s destruction became near, Allah Almighty commanded Moses to set out with the children of Israel from Egypt, and He commanded Moses (Peace be upon him) to turn on the lights of their houses until morning.

“Allah, the Almighty, brought forth every illegitimate child among the Copts, from of the Children of Israel to them.

And He expelled every illegitimate child (from the Children of Israel) from the Copts to the Copts

until each one of them returned to their own father.

Then Allah Almighty sent death to the Copts, so every virgin for them died, thus, they were busy with burying them. they had not finished until the sun rose.

Moses set out in six hundred and twenty thousand fights, they would not count those who are twenty years old due to his young age, nor would they count those were sixty years old for their old age, other than the progeny.

When they wanted to leave, they were wandering that they could not know to where they would go, so Moses called for the Sheikhs of the children of Israel and asked them about that.

"When Prophet Joseph (P.B.U.H) felt his death approaching, he made a covenant with his brothers that they would not leave Egypt until they would take him out with them."

That is why we misled the right way, so he asked them about the place of his grave, yet they would not know. Moses stood up and said: I adjure you by Allah if someone knows about the grave of Joseph, he should inform me about it, and whoever would not know, his ears cannot hear me.

He would walk between the two men and call out for them, but they could not hear him. He remained on this case until an old woman heard him, and said:

"What if I show you the grave of Joseph, would you give me all what I want?"

He refused to answer her and said: "Wait until I ask my Lord, so his Lord commanded him to give her all whatever she would like.

So she said, 'Indeed, I am an old woman who cannot walk. Carry me and take me out of Egypt.

This is for the worldly life.

As for the Hereafter, I ask that you do not enter any chamber of Paradise without me entering it with you.

Meaning (to earn your companionship in Paradise).

He said: “Yes.”

She said: He is in the bottom of water in the Nile, so ask Allah to make the water recedes from him, and Moses did so, so water was receded from him. Also, he prayed his Lord to delay the down break until he finished the affair of Joseph, then Moses dug in this place and drew him out in a coffin of marble and carried him, until he buried him in (Al-Sham) the Levant.

At this, the way was opened for them, so they set out and Moses was on their flank and Aaron was on the vanguard.

Pharaohs were told about them and he assembled his people and ordered them not to march out in pursuit of the children of Israel until the rooster yell.

By Allah, no rooster yelled at this night.

“So Pharaoh went out in pursuit of the Children of Israel, and at the forefront was Haman with one million and seven hundred thousand (1,700,000) people. Among them were seventy thousand (70,000) horsemen, besides the rest of the infantry.”

“So the Children of Israel continued until they reached the sea, and the water was at its maximum level.

They looked and found themselves facing Pharaoh and his people as the sun began to rise. They were perplexed and said to Moses, ‘What should we do? What is the solution? Pharaoh is behind us, and the sea is in front of us?’”

Moses (peace be upon him) said

Verily my Lord is with me. He will guide me”. Then Allah the (Glory be to Him) inspired to him:

{“Strike the sea with your staff} [26:63].

So he struck it but it did not obey him. Then Allah Almighty inspired to him: “Call it with its nickname.”

So Moses struck it with his staff and said:

“Split, Abū Khalīd with the permission of Allah Almighty.”

And the sea was split, each part was like a huge mountain.

There twelve ways have appeared in it for each tribe of Israel one way.

Allah Almighty sent wind and the sun in the bottom of the sea so it became dry.

Saʿīd ibn Jubayr said: Muʿāwiyah sent to ibn ʿAbbās asking him about the place in which the sun did not rise except for one time. So he wrote to him: It was the place in which the sea split for the children of Israel.

The children of Israel passed the sea, each tribe through one way, and on the two sides the water as like the huge mountain. They could not see each other, accordingly they feared and each tribe said: Our brothers had been killed. So Allah inspired to the mountains of water to be mixed with each other, so they were mixed with each other, and they heard each other and saw each other until they passed the sea safely. That is what Allah (Glory be to Him) stated in His statement:

{And (remember) when We separated the sea for you} meaning: We parted and split the water to the right and to the left, {And We saved you} from the people of Pharaoh and drowning,

{And We drowned the people of Pharaoh}.

When Pharaoh saw the sea split he said to his people: Look to the sea, it was split out of fear of me until I catch up with my enemies and my slaves who escaped from me to kill them.

Enter the sea, so his people feared to enter, and there was no female horse in the horses of Pharaoh, but all of them were males.

Then Gabriel appeared to him on a female horse in heat. He brought her near Pharaoh ‘s stallion, and he smelled her. When he smelled her, Gabriel made her advance, and the stallion advanced with Pharaoh on his back. When Pharaoh ‘s troops saw that Pharaoh had entered the sea, they entered with him, while Gabriel went ahead of them all, They were following Pharaoh, and Michael was

on a horse behind the people, urging them on, saying: “Catch up with your companion!” When Gabriel went out of the sea, with no one ahead of him and Michael remained standing on the other side with no one behind him, the sea closed over them.

That is what Allah Almighty stated in the verse:

{And drowned Pharaoh’s people before your very eyes} and you look at them while they were dying.

Qurʾān # 2 : 51 Allah Almighty said: {And ʿrememberʾ when We appointed forty nights for Moses}, When the children of Israel were saved from their enemy and entered Egypt, they would not have any book or legislation to judge by it.

So Allah Almighty promised Moses to reveal the Torah upon him, so Moses said to his people, I will go to meet my Lord and I will bring you the book that guides you concerning what is permitted and what is prohibited upon you. He promised them to come after forty days, thirty days of Dhūl Qa'dah and ten of Dhūl Ḥajjah, and appointed his brother Aaron on them. When he came on time, Gabriel came on a horse called the hose of life, and would not touch anything except it become live; to take Moses to the meeting of his Lord. When As- Samirī saw it, and he was a jeweler from the people of Bājarmā, whose name was Mīḥā.

According to ibn ʿAbbas: As-Samirī's name was Mūsa ibn Ẓafar.

He was a hypocrite who showed Islam (submission).

He was from a people who worshipped cows.

The love of worshipping cows was in his soul.

When he saw Gabriel (P.B.U.H) riding the horse.

He said: verily, this is something momentous. So he took some of the dust from the hoof of the horse.

The Children of Israel had borrowed some ornaments of Pharaoh's people when they planned to set out from Egypt under the pretext of a ceremony of marriage for them. Then Allah destroyed the people of Pharaoh and these ornaments remained at the hands of the children of Israel.

When Moses departed, As-Samirī said to the children of Israel: these bags and jewels that you had borrowed from the people of Israel are spoils, and they are not permitted for you, so dig out a pit for it and wait until Moses' coming and see what you should do with it, and they did that. They assembled all the ornaments in that pit, As-Samirī molded it and brought a handful of dust then he threw it, then a corporeal calf of gold inlaid with jewels as the best of what it should be was brought forth. Then it had a lowing sound. According to As-Suddī: It would low and walk. Hence, As-Samirī said: {This is your Allah and the Allah of Moses but he has forgotten} [20:88]

Meaning: he left it here and went out in pursuit of him.

The children of Israel had counted the appointed time for Moses; they counted each night and day, and each day and day. When it was the twentieth day, and Moses did not return and they saw the calf and they heard the statement of As-Samirī, eight thousand men from among them were seduced by the calf and they dedicated on worshipping it other than Allah.

That is what Allah Almighty said: {And ˹remember˺ when We appointed forty nights for Moses}.

Abū Jaʿfar, Abū ʿAmr and Yaʿqūb recited it: {Waʾdnā} without Alif in the entire Qurʾān.

Others recited it {Wāʾdnā} with Alif and it is the recitation of ibn Masʿūd. Whoever recited it without Alif, argued that Allah Almighty is the one who gives promise and the Qurʾān expresses it as in His statement: {Allah promised} and {"Indeed, Allah has made you a true promise.} [14:22], and etc.

And whoever recited it with Alif, argued that it is derived from Muāʾlah, such as I punished the thief and may Allah pardon you.

Az-Zajjāj is of the view that 'appointed' "waaʾadna." With Alif

is better, because obedience is equivalent to acceptance, and the promise came from Allah, the Most High, and acceptance came from Moses.'"

Moses is Musa ibn ʿImrān ibn Yaṣhar ibn Faāhith ibn Lāawī ibn Jacob.

{Forty nights} Zayd ibn ʿAlī recited it as: (('Arbiʾīn)) with Kasrah of Baʾ, and it is a dialect.

{Laylah} occurs in the accusative qua specification and explanation.

History was attached with night other than daytime, since the

the Arabic months are based on the movement of the moon, and the crescent only appears at night."

"So the beginning of the month is determined by the sighting of the crescent, which occurs during the night."

It has been said that darkness is older than light, and the night was created before the day. Allah Almighty said:

{There is also a sign for them in the night: We strip from it daylight} [36:37]

{Then you worshipped the calf in his absence, acting wrongfully}, then you took it as a Allah.

According to Abū al-ʿĀliyah: it was called calf because they hastened to it before Moses' return.

{Then you worshipped the calf in his absence}

After Moses (P.B.U.H) had gone to meet his Lord in the mountain.

{And you are acting wrongfully}you wronged yourselves by placing worship in its wrong place.

Qurʾān 2: 52 # Allah (may He be glorified and exalted) said: {Even then We ⌜still⌝ forgave you}, meaning: We left you and would not terminate you} it is like the Prophet's statement: "Trim the mustache and let the beard grow."(1)

It was said: We erased your sins, is derived from the Arab's statement:"Afta al-reeh al-manazil fa'afta."

the winds spread through the houses.

Meaning: "The wind moved things and objects from their places and removed them."

{After this}, meaning: after you worshipped the calf.

{So perhaps you would be grateful} In order to be grateful to my pardon for you and my favor upon you.

The scholars differed about what is the reality of thank: Ibn ʿAbbās said: It denotes obedience with all parts of the body to the Lord of the humanity in public and in private.

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(1) Mālik reported it in ((Al-Muwaṭṭa')) 2/947 (1) The Book of Poetry, the chapter of Sunnah in Poetry, and Ibn Abī Shaybah in ((The Muṣannaf)) 8/406 (25882), and Aḥmad in (Al-Musnad) 2/16 52, 156, (4654, 5135, 6456), Al-Bukharī, Book of Dressing, Chapter on Trimming Nails (5892), Muslim, Book of Purity, Chapter on Characteristics of Fiṭrah (good nature) (259), Abū Dāwūd, Book of combing one's hair, Chapter on trimming the Mustache (4199), and Al-Tirmidhī, Book Literature, chapter on what was stated in letting the beard grow (2763, 2764), al-Nasa'ī, the book of purity, chapter on trimming the mustache and letting the beard grow 1/16, and in the book of adornment, chapter on trimming the mustache 8/181-182, and Abū ʿAwānah in (Musnad) 1/ 189, Ibn Ḥibān in "Ṣaḥīḥah" as in "Al-Ihsān" 12/288, Al-Bayhaqī in "As-Sunan Al-Kubrā" 1/147, 150-151, and Al-Baghawī in "Explanation of the Sunnah" 12/107 3193). And the Ḥadīth is agreed upon from Ibn ʿUmar's Ḥadīth.

According to Al-Ḥasan: Praising the blessing means to remember it.

Allah Almighty said: {And proclaim the blessings of your Lord} [93:11]

Al-Fuḍayl is of the view that praising the favor means not to disobey Allah after it.

Abū Bakr Al-Warrāq said: the reality of thank is to recognize the giver of the blessing, and not to see a share for yourself in the blessing, rather you realize that it is from Allah (Glory be to Him).

Allah Almighty said: {Whatever blessings you have are from Allah} [16:53]

This is held by: [268] Abū Bakr al-Ḥasan ibn Muḥammad ibn Ḥabīb informed us: Abū Aḥmad ʿAbdul Malik ibn Muḥammad ibn al-Faḍal narrated to us: Abū Yaḥyá Zakarīyā ibn Dalwayh ibn Shabīb narrated to us: Aḥmed ibn an-Nuʿmān ibn al-Najīh narrated to us: Jaʿfar ibn Sulaymān aḍ-Ḍabbī narrated to us: Sayf ibn Maymūn narrated to us, al-Ḥasan reported the Messenger of Allah (P.B.U.H), as saying:

"Moses (Peace be upon him) said: O my Lord! How could Adam be grateful to what you have bestowed upon him of favor; You created him with Your hands, and You asked your angels to prostrate for him, and you settled him in Paradise?!

Therefore, Allah Almighty inspired to him that Adam knew that all this was from me, so that is his thank."(1)

[269] Ibn Ḥubayb informed us that ʿAbū ʿAmr Al-Mu'taj ibn Muḥammad ibn al-Faḍl informed us: Aḥmad ibn al-Ḥusayn al-Firyābī narrated to us that: ʿAbdul Raḥīm ibn Ḥabīb al-Baghdādī narrated to us, on the authority of Isḥāq ibn Najīḥ Al-Malṭī, ʿAtāʾ al-Khurasānī reported Wahb ibn Munabbih

(1) [268] The assessment of the reliability of the chain of transmitters:
The compiler's chain of transmission includes someone whom I could not not find. Besides, this Ḥadīth is Mursal.
The authentication of Ḥadīth:
It was reported by Hanād ibn As-Sarī in his book in ((Az-Zuhd)) 2/399 (777) He said: Muḥammad ibn ʿUbayd narrated to us, on the authority of Yūsuf, on the authority of Al-Ḥasan... so he mentioned it.
It was mentioned by Ibn Al-Qayyim in ((ʿUdat Al-Ṣābirīn)) (p. 164) on the authority of Al-Hasan.

as saying: Dāwūd said: “How could I thank you and I cannot reach your thanking except through your favors?”

Thereupon, Allah (Glory be to Him) inspired to him: “Did not you know that the favors you have is from Me?”

He replied: “Indeed, my Lord.”

Allah said: I am pleased to thank me by this.” (1)

Wahb ibn Munabbih said: Moses (peace be upon him) said: O my Lord! You have bestowed upon me a great favors and You commanded me to thank you for them. however, my thanking for You is another blessing from You?!

Hence Allah Almighty said to him: O Moses! You have acquired the knowledge that cannot be surpassed.

Sufficient for me that my servant understands that whatever blessings he possesses are solely from Me.”

Al-Junayd said: the reality of thank is to be unable to thank.

It was narrated from David (Peace be upon him) that:

Glory be to the One who made the servant’s admission of inability to express gratitude itself an act of gratitude.

Just as He made the admission of their inability to know him is knowledge.

And some have said: Gratitude is not to see the blessing itself, but to see the Bestower of the blessing.”

Abū ʿUthmān Al-Ḥirī said: the true gratitude is not to praise anyone other than the giver.

[270] I heard Abū ʿAbdul-Raḥman as-Sulamī saying: I heard Abū Bakr al-Rāzī saying: I heard Ash-Shiblī saying:

Gratitude means to be humble upon seeing the grace.

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(1) [269] The assessment of the reliability of the chain of transmitters:
The compiler’s chain of transmission is Mawḍūʿ and its blemish is Isḥāq al-Malṭī is known for fabricating Ḥadīths and ʿAbdul Raḥman ibn Ḥabīb is layyin (slightly weak narrator), and he used to narrate false Ḥadīths .
The assessment of the reliability of the chain of transmitters:
This tradition is from the Israeli reports that Wahb ibn Munabbih was known.
It was mentioned - by way of it - Al-Qurṭubī in ((Al-Jāmiʿ li-aḥkām al-Qurʾān)) 1/340.

And it has been said: Gratitude consists of five things: abstaining from evil deeds, preserving good deeds, resisting desires, performing acts of obedience, and being mindful of the Lord of the Earth and the Heavens.

[271] I heard Abū al-Qāsim al-Ḥasan ibn Muḥammad ibn Ḥabīb saying: Abūl Ḥasan ʿAlī ibn ʿAbdul Raḥīm al-Qannād was asked in the mosque while t Abū Bakr ibn ʿAbdūs and me were present: Who is the best of grateful?

He replied: He is the one who purified himself from sins, thought he deems himself of the sinners, and he is the one who does his best in preforming the voluntary prayer after he had performed the obligatory prayer, yet he deems himself of the negligent, and he is the one who is pleased with the little of the world, counting himself of those who desired it, and he is the one who keeps on remembering Allah, yet he counts himself of the careless, and he is the one who diligently work along his time, yet sees himself of the bankrupt, whereupon this is the best of the appreciative. (1)

[272] I heard Abūl Qāsim saying: I heard Abū Muḥammad Aḥmad ibn Muḥammad ibn Ibrāhīm al-Baladhrī, saying: I heard Bakr ibn ʿAbdul-Raḥman saying: I heard Dhūl Nun al-Maṣri saying: Thanksgiving is for the superior than you will be obedience, and for the equivalent of you will be by reward, and for the inferior than you will be by doing favor to him. (2)

Qurʾān 2: 53 # Allah (may He be glorified) said: {And ˹remember˺ when We gave Moses the Scripture}

Mujāhid and Al-Farrāʾ said: they are both the same,

and the Arabs repeat something when its wording varies. (3)

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(1) [271] The assessment of the reliability of the chain of transmitters:
The chain of transmission of the compiler includes Abū Al-Qāsim Al-Ḥabībī; Al-Ḥākim criticized him, as well as it includes who was not mentioned by Impugnment or validation.

(2) [272] The assessment of the reliability of the chain of transmitters:
The chain of transmission of the compiler includes Abū al-Qāsim al-Ḥabībī, al-Ḥākim criticized him, as well as it contains those who were not mentioned with Jarḥ or Taʿdīl.
Al-Qurṭubī mentioned it in ((al-Jāmiʿ li-aḥkām al-Qurʾān)) 1/340, Abū Ḥayyān in ((Al-Baḥr Al-Muḥīṭ)) 1/360, Al-Khāzin in ((Lubāb at-Taʾwīl)) 1/61, and Al-Alūsī in ((Ruḥ al-Maʿānī)) 1/258

(3) Aṭ-Ṭabarī reported in (Jāmiʿ al-Bayān) 1/284 from the way of Ibn Abū Najīh on the authority of Mujāhid in the words of Allah:

Then, Al-Farrāʾ composed:

She presented food for those who asked for it

And her statement was lie and falsehood

ʿAntarah said as well: I was greeted of the remnants of a house whose time.

Is so old and it became empty after Umm Al-Haytham

Az-Zajjāj said: This is the correct view, as Allah (Glory be to Him) mentioned Al-Furqān exclusively in another verse, where He

Almighty said: {Indeed, We granted Moses and Aaron the standard ˹to distinguish between right and wrong} [21:48].

According to Al-Kisāʾī: Al-Furqān is an attribute for the Book, meaning: And remember when We granted Moses the Scripture and the Criterion, to distinguish between the lawful and the unlawful, and disbelief and belief, and promise and threatening, so Wāw was added to it as it is similar to the way it is added in descriptive attributes.

Such as, someone is good and tall.

He composed in this regard:

To the monarch king and ibn al-Humām

And the lion of the detachment in the crowdedness

The proof of this interpretation is Allah's the Almighty statement:

{Additionally, We gave Moses the Scripture, completing the favour upon those who do good} [6:154]

Quṭrub is of the view that it refers to the Qurʾān.

There is an implication in the verse, meaning; And remember when We granted Moses the Scripture and We granted Muḥammad the Qurʾān, so that you would be guided by these two Books. Hence one of the two nouns were omitted, similar to the poet's statement:

{And ˹remember˺ when We gave Moses the Scripture—the standard ˹to distinguish between right and wrong}[Qurʾān: 2: 53], He said: The Book here is referred to the Criterion, a distinction between truth and falsehood. As-Suyūtī mentioned it in ((Ad-Durr Al-Manthūr)) 1/135 and attributed it to ʿAbd ibn Ḥamīd and Ibn Jarīr.

See: ((Maʿānī al-Qurʾān)) by Al-Farrāʾ 1/37, ((Al-Wasīṭ)) by al-Wāḥidī 1/138

You see him as if Allah cut off his nose and gouge out his eyes if his master came back to him

Ibn ʿAbbās said: Al-Furqān refers to (Allah intended the victory over the enemies, the triumph of Allah, the Almighty and Majestic, for Moses, and the destruction of Pharaoh and his people).

This is held by Allah's the Almighty statement: {If you ˹truly˺ believe in Allah and what We revealed to Our servant on that decisive day when the two armies met ˹at Badr}, meaning: on the day of Badr. (1)

Yamān ibn Riʾāb said: al-Furqān refers to the splitting of the sea, and it was among the greatest signs of Allah, as it was held by His statement: {And ˹remember˺ when We parted the sea, rescued you}

Qurʾān 2: 54 # Allah (may He be glorified) said: {And ˹remember˺ when Moses said to his people}, referring to those who worshipped the calf, {O my people! Surely you have wronged yourselves} wronged yourselves, {By worshipping the calf}

(by taking it as a deity), so they said: What should we do?, and what is the way out? He said:

{So turn in repentance to your Creator}, meaning: the one who created you.

Abū ʿAmr would apply Ikhtlās for Hamzah to the Jazm in His statement: {Your creator} and {Commands you} and {Help you} by way of facilitation.

As in the saying of 'Imrī' al-Qays

So today, I drink without any hesitation.

I am not committing

O Allah or out of thirst

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(1) Badr: It is the well-known great battle, and it is the Day of Criterion, the day when Allah Almighty differentiated between His allies and those of Satan.
In addition, Badr is a well-known well and inhabited village four Marāhil (Marḥalah is estimated by 40.320 km) away from Medina. It lies between Mecca and Medina.
According to Ibn Qutaybah, Badr is a well that belonged to a man...
The battle took place on Friday, the seventeenth of Ramaḍan, in the second year of Hijrah.
See: (Sharḥ An-Nawawī 'Alā Saḥiḥ Muslim)) 12/84, (Book of Jihad and expedition), Chapter: Supplying angels in the Battle of Badr and allowing spoils.

And Sībawayh composed:

If they became crooked, I will say: try to rectify them

They asked: "How should we turn in repentance?"

Moses said: {And execute ˹the calf-worshippers among˺ yourselves}, meaning: Let the innocent people execute the wrongdoers.

{That is} referring to execution is: {Best for you in the sight of your Creator}.

Ibn ʿAbbās said: Allah Almighty refused to accept the repentance of the children of Israel except by the way they disliked fighting them when they worshipped the calf.

Qatādah said: Allah Almighty made the repentance of the children of Israel by killing, because they retreated, and disbelief permits killing.

Qatādah recited it: (Fāqtalū Anfusakum) to pardon them.

When Moses commanded them to kill themselves, they said: We will comply to the command of Allah Almighty, so they sat down in the courts, carrying knives. The man would see his son, his brother, his father, and his relative, his friend, and his neighbor, so they could not comply with Allah's command.

They said: "O Moses?" How could we do that?"

Hence, Allah Almighty sent upon them a black cloud that nobody could see the other one.

It was said to them: Whoever looks at his killer or fights him or protects him with his hands or his feet, so he is accursed and his repentance will not accepted.

So those who had worshiped the calf and those who did not worship it struck one another with swords. Whoever was killed of the two parties was a martyr. The slaying increased until they were almost destroyed; until seventy thousand were killed among them; and until Moses and Aaron prayed: "Our Lord! The Children

of Israel are destroyed! Our Lord! The remnant! The remnant!" He therefore commanded them to put down their weapons, and He forgave

them, so that those who were slain were martyrs, and those who remained were forgiven, for this is His word:

{He relented toward you. Lo! He is the Relenting, the Merciful}

Qurʾān # 2 : 55 Allah (may He be glorified) said: {And ˹remember˺ when you said, "O Moses! We will never believe you until we see Allah with our own eyes}

Allah (Glory be to Him) commanded Moses (Peace be upon him) to bring him along with some of the children of Israel to beg for his excuse for what they had done of worshipping the calf.

Then Moses (P.B.U.H) chose from his people seventy men from among their best.

and said, "Go to Allah, and repent to Him for what you have done. Ask Him for forgiveness for those of your people you have left behind. Fast; purify yourselves and your garments." Then he took them to Mount Sinai at the set time that Allah had appointed for him, because he could not come to Him except with His permission and knowledge.

The seventy said to him - from what has been told to me -after they had done what he had ordered them to do and had gone out with him to meet his Lord, "Ask if we may hear the speech of our Lord." And he said, "I shall do it." When Moses neared the mountain, the pillar of cloud fell upon it until the mountain was completely

obscured. Moses drew near and entered into it, saying to the people, "Draw near!" Now, when He had spoken to Moses, a radiant light had descended on his forehead. Because no human being could look at him, a veil was placed in front of him. The people drew near so that, when they entered the cloud, they fell down, prostrating themselves. They heard Him as He was speaking to Moses, commanding him and forbidding him, what to do and not to do.

When Allah had finished commanding Moses, the cloud was removed from Moses, and he approached the people, who said to him:

{O Moses! We will never believe you until we see Allah with our own eyes}

Then, lighting came from the heaven and seized them. (1)

(1) In the footnote to the manuscript (f) plate 61/a, when the Almighty says:
{Though a group of them would hear the word of Allah then knowingly corrupt it after understanding it?} [Qurʾān:2: 75]

Their souls were taken by surprise, and they all died.

Wahb ibn Munabbih said: Allah Almighty sent upon them soldiers from the heaven, when they heard its voice they died for one day and one night.

Ṣa'iqah refers the thunderbolt that is what Allah Almighty stated: {And ˹remember˺ when you said, "O Moses!}, meaning: We will not believe you, Moses, {We will never believe you until we see Allah with our own eyes}.

The Public recited it with Jussive of Ha'.

However, ibn ʿAbbās recited it (Jahrah) with Fathah of Ha'.

Both are valid readings, representing two different dialects.

such as: (Zahrah), and (Zaharah), Meaning: they wanted to see Allah plainly without any screen between them and Him.

Al-Jahr literally refers to uncover, as a poet composed in this regard:

The wells of water will appear gushing out

His saying: Ibn Isḥāq and Ar-Rabī' said: I mean the seventy who heard with Mūsá and then changed afterwards, and this view is not sound. Moreover, whoever holds that the seventy people heard as Moses heard so he has mistaken and belittled the virtue of Moses being the one whom Allah spoke to. This is stated by ibn ʿAṭṭiyah in his Tafsīr.

Muqātil said: They are the seventy who choose religion.

This saying was denied by many people, including al-Tirmidhī, the author of anecdotes (An-Nawādir.He said that he singled out only Moses for speech and made this one of the Ḥadīths that al-Kalbī narrated and he was a liar. What Mujāhid, Qatādah, and the authorities of the people of semantic hold. He meant by His statement:

{Though a group of them would hear the word of Allah} [Qurʾān: 2: 75] refers to hearing the Torah, then distroting him, i.e. they changing it and replacing it as they did in the verse of stoning the description of Muhammad (P.B.U.H).

And see: Tafsīr Ibn Aṭṭiyah (1/168), ((Jāmiʿ al-Bayān)) by aṭ-Ṭabarī 1/279, ((History of the Messengers and Kings)) by aṭ-Tabarī 1/252, ((Baḥr al-ʿUlūm)) by as-Samarqandī 1/120, ((Al-Wasīt)) Al-Wāḥidī 1/141, ((Maʿālim at-Tanzīl)) by al-Baghawī, 1/96-97, ((Al-Muntaẓam)) by Ibn Al-Jawzī 1/350, ((Lubāb at-Taʾwīl)) by Al-Khāzin 1/62, ((Gharīb al-Qurʾān)) by Al-Nīsābūrī 1/290.

Aṭ-Ṭabarī, may Allah have mercy on him, said after attribution some of the narrations in this respect: This is what was narrated in the reason for which they said to Moses:

{And ˹remember˺ when you said, "O Moses! We will never believe you until we see Allah with our own eye}

[Qurʾān: 2: 55] We don't know the validity of anything he said, with respect to the reason for them telling Moses that you perform an argument for the sake of consideration [Qurs # 2:55]. However, it is possible that this is some of what they said.

A poet composed as well:

If we came to water we uncovered it

Or if it was empty we settled it.

Both of the two terms are used in accusative as adverb.

{So a thunderbolt struck you}, ʿUmar, ʿUthmān and ʿAlī recited it: (Aṣ-Ṣa'qah) without Alif, while others recited it with Alif. They are two dialects.

{While you were looking on}, apparently, it refers to death, this is proven by:

Qurʾān 2: 56 # Allah (Glory be to Him) said: {Then We brought you back to life after your death, so that perhaps you would be grateful}

Moses arose, weeping and praying to Allah, and said: "My Lord! What shall I say to the Children of Israel when I come to them after, You have slain the best of them?

{ He cried, "My Lord! Had You willed, You could have destroyed them long ago, and me as well} [7:55]

Moses kept on imploring His Lord until He revived them all, each man rose up and lived, looking at the others and at how they were revived.

That is what Allah Almighty said: {Then we brought you back to life}, revived you {after your death} to fulfill your lives and the remaining of your ages and your provisions.

Al-Ba'th literally refers to stir up something from its place, it is said: I stirred up the camels, and I aroused the sleeping, so he became aroused, {That perhaps you would be grateful}.

Qurʾān 2: 57 # Allah (may He be glorified) said: {And ⌜remember when⌝ We shaded you with clouds}, during the period of Wandering to protect you from the heat of the sun. they were in the wandering and they had no screen to cover them, so they complained to Moses (P.B.U.H),

So Allah, the Most High, sent down upon them a thin white cloud, which was not a rain cloud, but it was finer, purer, and cooler than it.

And the term "ghamam" refers to something that covers or shades, providing protection.

So Allah shaded them with it, and they said, "This shade is indeed sufficient, but where is the food?" Then Allah, the Most High, sent down upon them "al-Manna." (1) and they differed over it:

Mujāhid said: it is something like the gum which would fell on the trees, whose taste is as good as the honey.

Aḍ-Ḍaḥāk said: it is At-Taranjabīn

Wahb said it is the thin bread.

As-Suddī: it was honey that would fall upon the trees at night and they would eat from it in the morning

ʿIkrimah said: It is something which Allah (Glory be to Him) had sent down upon them , looks like the thickened juice.

It was said: It is ginger.

Az-Zajjāj said: Al-Manna is what Allah bestows upon His servant without toil or fatigue.

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(1) It was reported by Aḥmad in (Al-Musnad)1/187- 188 (1627, 1634), and Al-Bukharī in the Book of Interpretation, in the chapter:
{And ˹remember when˺ We shaded you with clouds and sent down to you manna and quails….} [Qurʾān: 2: 57] (4478), and in the Book of Interpretation, in the chapter:
{When Moses came at the appointed time…} [Qurʾān: 7: 143]
(4639) and in the book of medicine, the chapter on manna as a cure for the eye (5708), and Muslim, the book of drinks, the chapter on the virtue of truffles and treating the eye with them (2049), and at-Tirmidhī, the book of medicine, the chapter on what came about truffles and date paste (2067), and Ibn Mājah, the book of medicine, chapter on truffles al-ʿAjwah (date paste) (3454), Ibn Abī Hātim in ((Tafsīr al-Qurʾān al-ʾAẓīm)) 1/175 (555), Al-Baghawī in ((Maʿālim at-Tanzīl)) 1/97, and in ((Sharḥ as-Sunnah)) 11/331 (2896) The Book of Foods, chapter of truffles.
Ibn Kathīr said after giving the sayings about what is meant by manna: The purpose is that the expressions of the commentators are similar in explaining manna, so some of them interpreted it as food, and some of them interpreted it as drink, and it seems - and Allah knows best - that it is all that Allah Almighty has bestowed upon them with food and drink, and other things that are not The Children of Israel did not do any effort in getting it. Thus, the well-known manna, if it was eaten by itself, was food and sweetness, and if it was mixed with water, it became a pleasant drink, and if it was combined with something else, it became another type, but it is not what is meant by the verse alone, then it is evidenced by the previous Ḥadīth. (Tafsīr al-Qurʾān al-ʿAẓīm) 1/408.

It was reported from the Prophet (P.B.U.H): "Kam'ah (truffles) is a type of manna, and its liquid is a remedy for the eyes."

This manna would descend upon them every night, it would fell upon them such as the snow. For every one of them there is Ṣā' per night.

They said: O Moses! This manna killed us with its sweetness, so pray your Lord to us to feed us meat, so Moses (Peace be upon him) prayed his Lord, so Allah Almighty sent down upon them the quail.

The scholars differed over it: Ibn ʿAbbās said that As-Salwā is a bird looks like quails.

Abū al ʿĀlīyah and Muqātil said: They are red birds, which Allah (may He be glorified and exalted) sent down a cloud so it rained quail as width as one mile and as height as one spear in the sky.

ʿIkrimah said: As-Salwā is birds usually live in India bigger than the sparrow.

Al-Muʾrrij said: It is honey according to the tongue of Kinānah.

Their poet said:

He took an oath by Allah, you are

Sweeter than the honey if you have it.

Allah Almighty would send upon them the manna and the quail, and each one would take what suffices him for one day and one night. On Friday, he would take what suffices him for two days, as it would descend upon them on Saturday.

That is what Allah Almighty said: {And sent down to you manna and quails}, meaning: We said to them: {Eat from the good things We have provided for you}.

Do not hoard for tomorrow, (but rather trust in Allah's provision for tomorrow.)" However, they still hoarded for the next day, so Allah, the Almighty and Majestic, prevented them from having it and what they had hoarded became spoiled and rotten.

That is what Allah stated in his statement: {The evildoers ⌜certainly⌝ did not wrong Us, but wronged themselves}, meaning: they did not harm us by their disobedience, yet they harmed themselves by deserving my punishment

and cutting of their provision that would descend upon them without cost, supply, or trouble in this world, and they will not accounted for it in the Hereafter.

[273] Ibn Ḥāmid and ibn Shuʿayb informed us: Makkī ibn ʿAbdān informed us: Ahmed ibn Al-ʻAzhar informed us: Rawḥ ibn ʿUbādah narrated to us: ʿAwn ibn Abī Jamīlah narrated to us, on the authority of Khallās ibn ʿAmr , Abū Hurayrah reported the Messenger of Allah (P.B.U.H) as saying:

If it were not for the Children of Israel, food would not have spoiled, meat would not have turned putrid.

And if it were not for Eve, the female would not have betrayed her spouse.(1)

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(1) [273] The assessment of the reliability of the chain of transmitters:

The chain of transmission of the compiler includes Muḥammad ibn Ḥamid and Shuʿayb ibn Muḥammad was not mentioned with Jarḥ and Taʿdīl. Aḥmad ibn Al-Azhar is Ṣadūq, just as there is a dispute over Khalās's hearing from Abū Hurayrah.

The authentication of Ḥadīth:

Aḥmad reported by Aḥmad in (Al-Musnad) 2/304 (8032) via ʿAwfon the authority of Khalās.

It was reported by Al-Bukharī in the book: Ḥadīths of the Prophets: in the chapter on the of Allah Almighty's words:

{And we met with Moses thirty nights...} [Qurʾān: 7: 142] (3399), and Muslim in the book of breastfeeding, in the chapter, Were it not for Eve, a female would never cheat on her husband. (1470), and Ibn Ḥibbān in his ((Ṣaḥīḥ)) as In ((Al-Iḥsān)) 9/447 (4169) The Book of Marriage, the chapter on cohabitation with spouses, and Al-Baghawī in ((Sharḥ as-Sunnah)) 9/2164 (2335) The Book of Marriage, the chapter on Politeness with Women, and in ((Maʿālim at-Tanzīl)) 1/98 All of them are from ʿAbd al-Razzāq, on the authority of Maʿmar, on the authority of Hammām ibn Munabbih, on the authority of Abū Hurayrah.

Al-Bukharī reported it in the Book of Ḥadīths of the Prophets, in the chapter on the creation of Adam and his descendants (3330) from another route on the authority of Maʿmar.

Saying: (Lam Yakhnaz al-Laḥam): that is, the meat does not spoil: It is said: Khaniza, Yakhnaz, and Khazina and Yakhzan if its smell changes... (The End in Gharīb of the Ḥadīth and Tradition) by Ibn Al-Athīr 2/83.

An-Nawawī said: The scholars said: It means that the Children of Israel, when Allah sent down manna and quails to them, they were forbidden to save them, so they saved, and it became corrupt and stinky, and it continued from that time. ((Explanation of Muslim)) 10/59.

And his saying: ((the female would not betray her husband)): Ibn Ḥajar said: There is a reference to what happened to Eve in her adornment for Adam to eat from the tree until he fell into that, so the meaning of her betrayal: that she accepted what was adorned for her by Satan until she adorned it for Adam, and when she was a mother The daughters of Adam are more like her by birth and the removal of sweat, so hardly a woman escapes from her husband's betrayal

Qurʾān 2: 58 # Allah Almighty said: {And ˹remember˺ when We said, "Enter this city}, ibn ʿAbbās said: the city here is referred to Jericho, and it had a people from the remnants of the ʿAd

they were called the Amaleka, and their head was ʿAwj ibn ʿUnuq, or it was Balqaāʾ according to another view.

Ibn Kaysān said: the city is meant for the Levant.

According to Aḍ-Ḍaḥāk: It is al-Ramlah, Jordan, Palestine and Tadmur.

Mujāhid said: It is Jerusalem.

Muqātil said: the city is meant for Īlyāʾ.

{And eat freely from wherever you please}, of whatever you would like, and {Enter the gate}, namely, one of the gates of the city, and it has seven gates, {With humility}, meaning, bowing down and humbling.

Sujūd literally refers to bowing down and submission.

Wahb said: It was said to them: Enter the gate and when you enter it, bow down out of gratefulness to Allah Almighty.

They had committed a sin when they refused to enter Jericho, when they returned from the wandering, Allah Almighty wanted to save them from the sin.

{Saying, 'Absolve us}, Qatādah said: It means:

Forgive our sins and they were commanded to seek forgiveness.

However, ibn ʿAbbās said: It refers to there is no god except Allah, for it erases sins.

It occurs in nominative as relation according to Abū ʿUbaydah.

Az-Zajjāj said: We seek to absolve our sins.

{We will forgive your sins}, the people of Medina recited it with Ḍammah of Yāʾ, while the Syrians recited it with Ḍammah of Taʾ,

{And multiply the reward for the good-doers},

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by deed or word, and betrayal here does not mean committing atrocities, forbid and no, but when she tended to lust for the soul from eating the tree, and she did it well for Adam, this was counted as betrayal of him, and as for whoever came After that, there are women, so the betrayal of each of them is according to her. (Al-Fath) 6/368.

We will raise the good-doers in reward.

Qurʾān 2: 59 {But the wrongdoers changed the words they were commanded to say} They wronged themselves by disobedience. It was said: they disbelieved.

Mujāhid said: They were commanded to enter the city while bowing down, but they entered while sliding on their rear ends and raising their heads!

They were commanded to say, 'Hittah' meaning, "Relieve us from our errors and sins." However, they mocked this command and said, "Hintah (grain seed) in Sha'irah (barley)."

{So We sent down a punishment from the heavens upon them}, meaning: punishment. {From heaven}

Allah had sent upon them darkness and plague that destroyed seventy thousand from among them.

{For their rebelliousness},

That is why Allah inflicted His wrath upon them for their disobedience and defying His command.

Qurʾān 2: 60 # Allah (may He be glorified and exalted) said: {And ⌜remember⌝ when Moses prayed for water for his people},

Al-Seen is used here for interrogation.

Here for interrogation, such as Ista'lam, Istakhbar, and etc.

He asked water for his people, meaning: Remember when Moses asked water for his people, as they got thirty during the time of wandering. There was no water right there. Then they said: "

"O Moses! How can we find water for ourselves here?"

Moses (P.B.U.H) asked water for them, so Allah Almighty inspired him to strike with his staff},

It was from Paradise, Its length is ten cubits, similar to the height of Moses (P.B.U.H), and it has two branches that emit light in the darkness. Its name is "Aliyooq."

Adam (P.B.U.H) carried it from Paradise to the earth, so it was successively turned from one generation to another until it reached Shuʿayb (P.B.U.H) and he gave it to Moses.

{The stone}: The scholars differed over it: Wahb. ibn Munabbih said: Moses (P.B.U.H) used to strike the nearest stone with his staff , And it would burst forth springs for them, with each tribe having its own spring. They were twelve tribes in total.

That is what Allah Almighty stated: {And˹ each tribe knew its drinking place}, meaning: the place of their drinking.

Afterwards, they said: If Moses missed his staff; we would die of thirst, whereupon Allah Almighty inspired him not to strike the rock, but rather speak to it; perhaps they will take heed.

Then they said: What if we moved to a place in which there was no stones, so Moses carried a stone with him wherever they went on, he would throw it.

Others said: It was a certain stone, this is held by the saying of Allah Almighty

{the stone} with definite article, such as when you say: I saw the man.

Then the scholars differed over what it was: Ibn ʿAbbās said: It was a slight and squared stone looks like the man's head. Moses was commanded to carry it, so he would carry it in his bag. Whenever they needed water, he would draw it out and strike it with his staff.

The stone was made from marble according to some books.

Abū Rawq said: the stone was from al-Kadhān,

And within it were twelve wellsprings, gushing forth from each well a fresh stream.

They would drink from it and when they finished, Moses (P.B.U.H) would like to carry it, he would strike it with his staff, so that water would stop flowing.

And he used to provide water for around six hundred thousand people every day.

Saʿīd ibn Jubayr said: It was the stone that Moses put his garment on when he would take a bath after the Jews accused him with leprosy, so the stone escaped with his garment and passed by some of the Children of Israel to know that he was not leper. When the stone stopped, Gabriel (Peace be upon him) came to him and said: O Moses! Allah Almighty says to you take this

stone as I have ability in it and you have a miracle in it. Allah stated this in the verse: {O believers! Do not be like those who slandered Moses, but Allah cleared him of what they said} [33:69]

Whereupon, Moses carried it and put it in his bag, so whenever he needed water, he would strike it with his staff.

[275] Abū Saʿīd Muḥammad ibn ʿAbdullah ibn Ḥamdūn informed us: Abū Ḥāmid Ahmed ibn Muḥammad ibn Al-Ḥasan ibn Ash-Sharqī narrated to us: Muḥammad ibn Yaḥyá and ʿAbdul-Raḥman ibn Bishr and Aḥmad ibn Yūsuf said: ʿAbdul Razzāq narrated to us that: Mu'ammar, on the authority of Hammām ibn Munabbih, Abu Hurayrah reported the Messenger of Allah (P.B.U.H) as saying:

"The one is that Banu Isra'il used to take a bath naked, and they looked at the private parts of one another. Moses (peace be upon him), however, took a bath alone (in privacy) ; and they said (tauntingly):

By Allah, nothing prohibits Moses to take a bath along with us, but sacrotal hernia. He (Moses) once went for a bath and placed his clothes on a stone and the stone moved on with his clothes. Moses ran after it saying: 0 stone, my clothes, stone, my clothes, and Banu Isra'il had the chance to see the private parts of Moses, and said: By Allah, Moses does not suffer from any ailment. The stone then stopped, till Moses had been seen by them, and he then took hold of his clothes and struck the stone. Abū Hurayrah said: By Allah, there are the marks of six or seven strokes made by Moses (Peace be upon him) on the stone."(1)

(1) [274-275] The assessment of the reliability of the chain of transmitters:
The chain of transmission of the Ḥadīth is Ṣaḥīh, and it is agreed upon by another route on the authority of Abd al-Razzāq.
The authentication of Ḥadīth:
It was reported by Aḥmad in ((Al-Musnad)) 2/315 (8173), and Al-Bukharī, The Book of Ghusl, The Chapter of Whoever Bathed Naked Alone in Solitude..(278), and Muslim, The Book of Menstruation, The Chapter on the Permissibility of Ghusl Naked in Solitude (339), and in the Book of Virtues, Chapter of the virtues of Mūsá, peace be upon him (339), Abū ʿAwānah in ((Musnad)) 1/281, and Ibn Ḥibbān in ((His Ṣaḥīh)) as in ((Al-Ihsān)) 14/94 (6211) Book of History, Chapter of the Beginning of Creation: From ʿAbdul Rāziq's way.
It was reported by Aḥmad in ((Musnad)) 2/515 (10678), and Al-Bukharī in the Book of Ḥadīths of the Prophets, Chapter 28 (3404), and At-Tirmidhī in the Book of Interpretation, Chapter

ʿAbdul ʿAzīz ibn Yaḥyá al-Kinānī stated: Moses would strike it twelve strikes.

The place of each strike would appear like the breast of a woman, then it would sweat, and that is what Injibās (gushing out) means, then it would burst out like the flowing rivers.

That is what Allah stated in His wording: {And it gushed out}, there is an implication and abbreviation in the verse, estimated by: He struck and it gushed out, meaning, it burst out. Infajar lexically refers to spreading, such as the down break.

Then He said: {Then twelve springs gushed out}, the majority of reciters read it with Sukūn of al-Shīn and Takhfīf. However, al-ʿAbbās ibn al-Faḍl al-Anṣārī recited it with Fatḥah of al-Shīn, returning it to the root.

And Abū Jaʿfar recited it with Kasrah of al-Shīn.

{And each tribe knew its drinking place}, meaning: the place of their drinking. It was in the meaning of infinitive, such as al-Madkhal (entrance), al-Makhraj (the way out) and al-Maṭla' (the outset).

{Eat and drink}, meaning: We said to them: Eat from manna and the quails and drink from water.

All this is from Allah's provision which would come to you without cost, supply, or effort.

{Do not go about spreading corruption in the land}, it is said: 'Thā, Ya'thī, 'Ithā', and 'Athā, Ya'thū 'Uthwā, 'Āatha, Ya'īth, 'Aythan and 'Uyūthan, that is, to cause mischief.

There are three dialects about this term; and it is more dangerous than corruption.

Ibn al-Riqa' said: Had it been for shyness and my grey hair had spread in my heard , I would have visited Umm Al-Qāsim

Qurʾān 2: 61 # Allah (may He be glorified and exalted) said: {And remember when you said, "O Moses! We cannot endure the same meal every day} The Children of Israel fed up with manna and quails.

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and from Surah Al-Aḥzāb (3221), and Al-Ṭabarī in ((Jāmiʿ al-Bayān)) 22/52, From the chain of transmission on the authority of Abū Hurayrah in a Marfūʿ narration.

According to Al-Ḥasan: They would like leeks, onions and lentils, so they longed for their bad habits as they used to do. so they said: {We cannot endure same meal every day}, referring to manna and the quails.

It was one meal while they are two, as the Arabs used to express the two with one and with the one with the statement of the two, as His wording: {Out of both ˹waters˺ come forth pearls and coral} [55:22], However, they are bringing out of the salty other than the fresh.

ʿAbdul-Raḥman ibn Zayd ibn Aslam said: the Children of Israel would dough the manna and the quails to become one meal and they would eat it.

{So pray for us}, meaning: Supplicate and call upon your Lord for us.

{So ˹just˺ call upon your Lord on our behalf, He will bring forth for us some of what the earth produces of herbs, cucumbers}, the public recited it with Kasrah of Qāf, while Yaḥyá ibn Wathāb and Ṭalḥah ibn Muṣrif and

Al-Ashhab al-ʻUqīlī recited it (Waqothāʾhaā} with Ḍammah of Qāf, as it was The Tamīm dialect"

{And garlic}, ibn ʿAbbas said: Al-Fūm is the bread. The Arab used to say: Fūmū Lanā, meaning: bake for us. ʻAtaʾ and Abū Mālik said: Fūm is wheat. It is an old tongue.

The poet said:

I would think that I am the oldest one

in the city who sows Wheat.

Al-Qutaybī said: Fūm includes the whole grains.

Al-Kalbī and An-Naḍr ibn Shumayl, Al-Kisāʾī and Al-Muʾrrij said: Fūm refers to garlic.

Al-Muʾrrij recited to Ḥasan:

You are ill-bred people

your food is garlic and onion.

And An-Naḍr recited for ʻUmayyah:

At this time, their homes were full of

Gardens, garlic and onion.

The Arabs used to use both Fā' and Thā interchangeably, they would call the gum of Al-'Arfṭ: Mghāthīīr and Maghīr, as well as they would call the grave: Jadath and Jadaf. This interpretation is held by what was mentioned in muṣḥaf of ʿAbdullah : (And garlic, lentils and onions).

[276] Abūl Qāsim al-'Arūḍī informed us, Abū Bakr ibn Muḥammad ibn ʿAbdullah al-'Umānī narrated to us, Abūl Qāsim ʿAbdullah ibn Aḥmad aṭ-Ṭā'ī narrated to me: ʿAlī ibn Mūsá al-Riḍa narrated to us, on the authority of his father Mūsá, on the authority of his father Jaʿfar, on the authority of his father Muḥammad, on his father ʿAlī, on the authority of his father al-Ḥusayn, on the authority of his father Al-Ḥusayn, ʿAlī ibn Abī Tālib (may Allah be pleased with hi) reported the Messenger of Allah (P.B.U.H) as saying:

"Keep to lentils, as it is blessed and holly, and it softens the heart and makes many tears, and seventy prophets had blessed it, the last of them was Īsá son of Marry." (1)

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(1) [276] The assessment of the reliability of the chain of transmitters:
The chain of transmission of the compiler includes ʿAbdullah ibn Aḥmad aṭ-Ṭā'ī, and his father are charged with lying used to narrate Mawḍūʿ Ḥadīths.
See: ((Al-Manār Al-Munīf)) by Ibn al-Qayyim (p. 51), ((Al-Maqāṣid al-Ḥusnā)) by Al-Sakhawī (p. 310) (763), ((Tanzīh Al-Sharīʿah)) by Ibn Iraq 2/243, ((Kashf al-Khafāʾ)) by Al-ʿAjlūnī (p. 120) (1863), ((Al-Fawāʾid al-Majmūʿah)) by Al-Shawkānī (p. 161) (481).
The authentication of Ḥadīth:
It was reported by Ibn Al-Jawzī in ((Al-Mawḍuʿāt)) 3/112-113 The Book of Foods, the chapter on the lentils virtue, and Al-Suyūtī in ((Al-Laʾālīʾ' al-Maṣnūʿah)) 2/179 The Book of Foods, via ʿAbdullah ibn 'Ahmad At-Ṭā'ī.
Al-Qurṭubī mentioned it in ((Al-Jāmiʿ li-aḥkām al-Qurʾān)) 1/364 and attributed it to Ath-Thaʿlabī.
It was reported in other ways, and none of that is correct.
Ibn al-Jawzī said, after quoting this Ḥadīth and another similar to it, on the authority of ʿAbdul Raḥmān ibn Dalham, with a chain of transmission attributed to him: These are two Ḥadīths are Mawḍūʿ . May Allah recompense the one who fabricated them. He intended to defame Islamic Sharia because lentils is among the worst foods. A person who does not belong to our religion will call our Prophet unwise if he hears this.. As for the first Ḥadīth, ʿAbdullah ibn Aḥmad ibn ʿĀmir or his father is accused of it. They both narrate from Ahl al-Bayt a Mawḍūʿ version. As for the second Ḥadīth, it is reported through a Munqaṭiʿ chain of transmission, because Ibn Dalham is not my friend, and in him is Īsā ibn Shuʿayb. Ibn Ḥibbān said: He made a mistake, so he deserved to be Matrūk (denounced). Then he quoted - with his chain of transmission - to Ishāq ibn Ibrāhīm. He replied: Ibn Al-Mubārak was asked about the Ḥadīth

At this, Moses said to them: {Do you exchange}, and according to the Muṣḥaf of Ubay: (ʿAtubaddilūn) {what is better for what is worse?}. Al-Farrāʾ reported Zuhayr al-Furqubī as reciting: (Adnaʾ) with Hamzah. However, the majority of reciters recited it without Hamzah. According to some Grammarians: (Adwan) Nūn was preceded and Wāw was turned to Yāʾ, as in their saying: (Awlaā) derived from (Awwal).

{What is better}, meaning: more honorable and virtuous. It means: would you like to replace the superior with the inferior. Perhaps the good and bad refer her to the types of food, and may be they refer to the choice of Allah for them and their choice for themselves.

{You canʾ go down to any village}, if you refuse to do that, so go down to any village.

Had it been referred to Egypt, He would have expressed it declinable, same as it was mentioned in His statement:

{"Enter Egypt, Allah willing, in security} [12:99]. this is what Qatādah held.

However, Aḍ-Ḍaḥāk said that it is Egypt of Moses and Pharaoh.

According to Al-Aʿmash: It is Egypt that was ruled by Ṣāliḥ ibn Alī, this view was proven by the recitation of al-Ḥasan and Ṭalḥah ibn Muṣarrif: Egypt without Tanwīn made it definite.

Likewise, it was, written in the Muṣḥaf of ʿAbdullah ibn ʿAbdullah ibn Ubay without Alif.

According to this view: Egypt has been made declinable due to its lightness and its few letters, such as Da'd, Hind, Juml and so forth.

The poet said:

Da'd would neither wear the best of her clothes…

Nor would she wear the leather.

So he combined the two tongues.

Miṣr lexically refers to the border, and the Miṣwar of the house is its border.

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of eating lentils that it was sanctified by the tongue of seventy prophets. He said: It was not sanctified by one prophet. It hurts and leads to flatulence. ((Al-Mawḍuʿāt)) 3/114.

The poet said:

He made sun an apparent border that would

separate between the night and the day

Allah Almighty said: {You will find what you have asked for}, of the vegetables.

{They were stricken with disgrace and misery}, and they were covered with humiliation and poverty.

They were ordained to pay the tax as to another view.

This is proven by Allah's the Almighty statement: {Until they pay the tax, willingly submitting, fully humbled} [9:29]

According to ʿAṭāʾ ibn As-Sāʾb: it refers to the clothes of the Jews.

{And misery}, they will be seen in the clothes of the poor even if they are rich, it was said: it means: humiliation and the poverty of the heart; you never see in the people of faiths more disgraced or eager for money than the Jews.

{Maskanah}, refers to motionless, that is why the poor is called Miskīn, for his quietness, it is said that such and such is the most poorest of Banu so and so.

{And they invited the displeasure of Allah}, they incurred as Al-Kisāʾī and others said. Abū Rawq said: Ba' is a relative. Abū ʿUbaydah said: They endured it and pleased with it. It is said that someone is incurred for the sin of he did it.

Al-Kisāʾī and others said: they admitted it, similar to the reported supplication: I admit to Your blessings and I admit my misdeeds (So forgive me, and none may forgive the sins except you). [1]

(1) "The best supplication for seeking forgiveness. (O Allah! You are my Rubb. There is no true Allah except You. You have created me, and I am Your slave, and I hold to Your Covenant as far as I can. I seek refuge in You from the evil of what I have done. I acknowledge the favours that You have bestowed upon me, and I confess my sins. Pardon me, for none but You has the power to pardon).' He who supplicates in these terms during the day with firm belief in it and dies on the same day (before the evening), he will be one of the dwellers of Jannah; and if anyone supplicates in these terms during the night with firm belief in it and dies before the morning, he will be one of the dwellers of Jannah."

Allah's wrath against them is His abuse and His threatening them in the world, and afflicting His torment upon them in the Hereafter.

{This} refers to the Wrath of Allah that they admitted to.

{For rejecting Allah's signs}, The proofs that were sent down upon Muḥammad (P.B.U.H). And it was said: it refers to the description of the Prophet Muḥammad (P.B.U.H) and the verse of stoning in the Torah and the Gospel and the Qurʾān.

{And unjustly killing the prophets}, the public recited it {Wayqtulūn} with Takhfīf} derived of killing.

However, As-Sulamī recited it with Tashdīd, by way of emphasis.

{The Prophets}, the popular recitation is Tashdīd without Hamzah. However, Nāfīʿ specifically recited it with Ḥamzah.

Whoever recited it with Hamzah, it refers to the statement, as the Arab use Anbaʾ. Yunbiʾu. Inbaʾan, nabaʾ. Yunbiʾu. Tannbiʾatan.

with the same meaning.

Allah Almighty said: {So when he informed her of it she exclaimed, "Who told you this?" He replied, "I was informed by the All-Knowing, All-Aware} [66:3]

As for those who omitted Hamzah, it has two phases: one of them is that he meant for Hamzah and dropped it for ease as it is will be frequently use, such as al-Bariyah and the like.

The other phase is that it will be with the meaning of An-Nabwah that is the elevated place.

It was reported by Ibn Abī Shaybah in ((Al-Muṣannaf)) 10/86 (29930, 29931), and Aḥmad in ((Al-Musnad)) 4/122, 124-125 (17111, 17130), and Al-Bukharī, The Book of Invocations, Chapter on The best supplication for seeking forgiveness (6306), The chapter on what he says if it becomes morning (6323), and in ((Al-Adab Al-Mufrad)) (620), and At-Tirmidhī, The Book of Invocations (3393), and An-Nasāʾī, The Book of Istiʾādhah, the chapter on seeking refuge from the evil of what he did 8/279-280, and in ((The work of the day and night)) (464, 465), aṭ-Ṭabarānī in the book ((Supplication)) 2/936-939 (312-316), and al-Baghawī in ((Sharḥ as-Sunnah)) 5/93 (1308) The Book of Invitations, the chapter on the best seeking forgiveness, and al-Hakim in ((Al-Mustadrak)) 2/458.

The poet said:

It is said something Nabā from the place: if it became high.

My side is away from the bed as the camels are over the mountains

this is affirmed by someone who came to the Prophet (P.B.U.H) and said: "O Nabīʾ Allah, so he said: "I am not Nabīʾ, but a Prophet of Allah."(1)

It has another view, that is, An-Nabī without Hamzah refers to the way that is why the prophet was called An-Nabī as the people seek guidance with him.

The poet said:

The small pebbles would replace the elevated hills

The meaning of the verse: and they killed the Prophets {And unjustly killing the prophets}, meaning without sin they committed, such as they did with Zechariah, John and Sha'yah, and the other prophets whom the Jews had killed.

It was reported that the Jews had killed seventy prophets in the morning and they set up their market in the late evening.

{This is ˹a fair reward˺ for their disobedience and violations}.

The Children of Israel were punished in this manner, for they used to disobey and transgress the limits.

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(1) What is between the brackets dropped from (and, y), and the Ḥadīth was reported by Al-Ḥākim in ((Al-Mustadrak)) 2/231 Book of Interpretation on the authority of Abū Dharr who said: A Bedouin came to the Messenger of Allah (P.B.U.H) and said: O Nabīʾ Allah, hence the Prophet (P.B.U.H) replied him saying: ((I am not Nabīʾ of Allah, rather, I am the Prophet of Allah. Al-Ḥākim classified it as Ṣaḥīh, and Adh-Dhahabī followed him and said: Munkar, it was not Ṣaḥīḥ.

And Ibn ʿUday reported it in ((al-Kāmil)) 2/436 on the authority of Ḥamrān ibn ʿAyn: A man from the people of the desert came to the Prophet (P.B.U.H) and said: Peace be upon you, O Nabīʾ of Allah, so the Prophet (P.B.U.H) said: ((I am not Nabīʾ of Allah, but I am a Prophet of Allah)). Its chain of transmission is weak.

Ḥamrān ibn ʿAyn: He is the Kufī, weak and he was accused of being Rafiḍī , as in ((Taqrīb at-Tahdhīb)) by Ibn Ḥajar (1522).

((Jāmiʿ al-Bayān)) by aṭ-Ṭabarī 1/317, ((Tahdhīb al-Lughah)) by al-Azharī 15/486 (Naba), and see: ((Jāmiʿli Aḥkām al-Qurʾān)) by al-Qurṭubī 1/367.

Qurʾān 2: 62 # Allah (may He be glorified and exalted) said: {Indeed, the believers, Jews}, (It refers to: the Jews, and scholars have differed regarding the reason for them being called by that name.)

According to some views, they were called so because they repented from the worshipping of the calf,

As for the statement of Allah Almighty, informing about them:

{We have turned to You ˹in repentance} [7:156], meaning we turned in repentance to You.

Abū ʿUbaydah.

composed in this meaning:

I will stop praising him

The poet used the word "Ha'id." to indicate repentance.

According to another view: They inclined from Islam and from the religion of Moses (Peace be upon him). It is said: Had, Yahūdu, Hūdā, If sth. is deviated.

Imru' al-Qays composed:

Salmā and her neighbor had learnt that

I am inclined to her from among people

The poet used the word (Ha'id) to indicate his inclination towards her.

Abū ʿAmr ibn Al-ʿAlāʾ said the origin of their name is the Arabic verb "yatahawwadun."

Meaning they were moving around during the recitation of the Torah.

Arguing that the heaves and the earth moved by the time Allah Almighty revealed the Torah to Moses.

Abūl Simāl Al-ʿAdawī, whose name is Qa'nab recited it: (Walthīna Hadaw), with Fatḥah of Dāl, derived from inclination, i.e they inclined to each other in their religion.

As for His wording: {And the Christians},

They differed regarding the reason for being named with this name.

Az-Zuhrī held that they are called so because the disciples: {"Who will stand up with me for Allah?"} [61:14]

Muqātil is of the view that they settled in a town called Nāṣirah, so they were attributed to it.

According to Al-Khalīl ibn Aḥmad: An-Naṣarā is the plural of Naṣrān, like Nadmān, Nadāmā, thereupon he composed:

You see him if sun sets, will be as a Muslim

And when sun rises, he will be as a Christian

The poet used the word "Nasrāan." In the plural form

to refer to Christians.

Yāʾ was added here for attribute, such as when you see the one with a long neck: Raqabānī

Az-Zajjāj is of the view that it may be the plural of Naṣrī, as when it is said: a Mahrī camel and they are called Christians as they dwelt in Naṣrah, a village in which Īsá and his mother (peace be upon them) would dwell.

As for His statement: {Sabeans}: the people of Medina recited it without Hamzah, Hamzah, throughout the entire Qurʾān.

however, others recited it with Hamzah, By restoring the word to its original form.

It is said: Ṣabaʾ, Yaṣbaʾu, Subūʾā, It refers to whoever deviates or abandons a religion.

Al-Farrāʾ said: It will be said for each one who invents a new faith: He Ṣabaʾ and Aṣbaʾ, they are same in meaning:

then he composed:

If the horses moved suddenly.

I thought of sacrificing them to the east of the camel.

There is a difference of opinion over the identity of the Sabeans: ʿUmar (may Allah be pleased with them him) said:

They are a sect from the people of the Scriptures, their sacrifices are like that of the People of the Scriptures, and As-Suddī held the same opinion.

Ibn ʿAbbās said that neither eating their sacrifices is lawful, nor marrying their women is lawful.

Mujāhid said: al-Majūs is a tribe dwelling in the direction of Syria between the Jews and the Magians, they had no religion.

He would not consider them from the People of the book,

And this view is held by Abū Ḥanifah (may Allah be pleased with him).

He would not consider them of the People the Scriptures, this is the view held by Abū Ḥanifah (may Allah be pleased with him).

Qatādah and Muqātil said: They are some people believe in Allah Almighty and worship the angels, they read the Zabūr (Psalms), and perform prayers facing the Kaʿbah; they took something of each religion.

Al-Kalbī said: the Christians, they would cut off the midst of their hair and they cut off their phalluses.

According to ʿAbdul ʿAzīz ibn Yaḥyá, they came to existence and perished so that they will have no traces.

As for His statement:{Whoever ˹truly˺ believes in Allah and the Last Day}, They differed in the ruling and interpretation of the verse, and they had two different perspectives on it.

One of them is that {those who believed}

The scholars differed in who are those believers?

Some said that they are those who believed in Īsá, and they would not became Jews or Christians or Sabeans, and they waited the coming of the Prophet Muḥammad (P.B.U.H).

Others said that they are the hypocrites, namely, those who believed by their tongues and would not believe in their hearts.

This verse is similar to Allah's the Almighty statement: {O believers! Have faith in Allah, His Messenger….} [4:136].

{And those who were Jews}, refers to those who embraced Judaism, that is the religion that was altered after Moses, and the {Christians}, they are those who embraced Christianity, that is the religion that was altered after Jesus, and {the Sabeans} some types of the disbelievers}.

{Whoever believed in Allah}, from among the types mentioned in the verse.

The verse has an abbreviation and implication, estimated by whoever believes in Allah and the Last Day, similar to the verse of Surat al-Ma'idah.

{And does good will have their reward with their Lord}, by the wording of Plural up to the end of the verse, as Man can be used for one, dual, and plural, and can be used for masculine and feminine. Allah Almighty said: {There are some of them who ⌜pretend to⌝ listen to your recitation ⌜of the Qurʾān} [6:25], and {And some of them look at you} [10:43],

And He also said: {Some of them listen to what you say}[10:42],

Allah Almighty also said: {And whoever of you devoutly obeys Allah and His Messenger and does good} [33:34]

Al-Farazdaq said in the meaning of duality: Come on; if you take a pledge do not break it

Otherwise, we will be like two wolves accompanying.

{And there will be no fear for them}, in what they did {Nor will they grieve} For what they left behind.

And it was said: "They have no fear of eternal damnation in the Fire, nor do they grieve for the abandoning everything other than their Lord, the Sovereign, the Mighty.

And it was said: "They have no fear regarding major sins, for I forgive them, and they do not grieve over minor sins, for I overlook them."

It was said: And they have no fear regarding what they have engaged in of crimes, nor do they grieve over the sins they have committed, before converting to Islam.

Qurʾān 2: 63 # Allah (may He be glorified ad exalted) said; {And ⌜remember⌝ when We took a covenant from you}, the address is for the Jews.

{And raised the mountain above you}, aṭ-Ṭūr refers to the mountain according the Syriac language, arguing that, there is no language except it was mentioned in the Qurʾān ⌜saying⌝,

Abū ʿUbaydah and the versed scholars said that, there should be in the Qurʾān a language others than the Arabic, as Allah Almighty said: {a Qurʾān in Arabic}[42:7], and said:

{In a clear Arabic tongue} [26:195] If something happened of this, it will be of similarity between the two Languages, and we have found the mention of al-ṭūr in in the speech of the Arabs.

Ibn Jarīr composed: If the Jinn would see Salma they, would feel intimate with her.

The commentators said that Allah Almighty sent down the Torah on Moses (Peace be upon him) and Moses commanded his people to act upon the commands of the Torah, so they refused to do that due to the loads and burdens that were in it, , as it included a burdensome legislation.

Whereupon, Allah Almighty commanded Gabriel (Peace be upon him) to uproot a mountain as much as their army, and it was league by league, and he raised over their head as much as the length of the man.

Abū Ṣāliḥ reported ibn ʿAbbās as saying: Allah Almighty commanded one of the mountains of Palestine, so it was pulled out from its origin and it was raised over their heads like the shade.

And if the one above the mountains would see her, he would descend of it.

ʻAta' quoted ibn ʿAbbās as saying: Allah Almighty raised Aṭ-Ṭūr over their heads and sent fire in front of them and the salty sea was brought from behind them.

Then it was said to them: {"Hold firmly to that ˹Scripture˺ which We have given you}, the origin of the Khudhū is ʻU'khudhū , so Hamzah which originally was the first radical of the verb was omitted; because the two Hamzah met, Ḍammah, and the more frequently usage of the word, accordingly Hamzah can be dispensed with.

{And observe its teachings so perhaps you will become mindful ˹of Allah}

{What We have given you}, meaning: What we have given you

{Hold firmly to it}, meaning: Strictly adhere to it. it has an implication, that is, we said to them: Take it.

{And remember that which is therein}, means, read the Torah and implement it.

According to the version of Ubay: (Waddakrū Mā Fīh) with Dāl Mushadadah and Kasrah of Kāf.

According to the version of ʿAbdullah: (Watadhakarū Mā Fīh).

It means observe its teachings and act according it its rules.

{So perhaps you will become mindful ʿof Allah}, in order to be saved of the ruin in the world and the torment in the Hereafter. If you accepted it and act according to it, or else, I will strike you with this mountain and I will drown you in this sea and I will burn you with this fire.

When they realized that there is no way out, they accepted and bowed down out of fear, and they kept observing the mountain while they are bowing down, so it was a practice for the Jews that they used to bow down on half of their faces. When the mountain was removed, they said O Moses! We heard and obeyed, and had it been for the mountain, would not have obeyed you.

Qurʾān 2: 64 # Allah (may He be glorified and exalted) said:

{Yet you turned away}, meaning, you deviated and disobeyed after that, {Afterwards}, means, after the firm pledge that you gave, and the mountain that has been raised over you, {Had it not been for Allah's grace and mercy upon you} by delaying the punishment from you, {You would have certainly been of the losers}, meaning, in this life and the Hereafter due to their breach of the covenant.

Qurʾān 2: 65 # Allah Almighty said: {You are already aware of those of you who broke the Sabbath}, That was during the time of Prophet David (P.B.U.H), they were in a land called "Aylaa," and Allah Almighty prohibited them from fishing on Saturdays.

And when the Sabbath day came upon them, there would not remain a single fish in the sea, as they would gather there until they emerged with their gills out of the water for safety. But once the Sabbath day was over, they dispersed and returned to their normal positions in the sea.

{During the Sabbath, ʿabundantʾ fish would come to them clearly visible, but on other days the fish were never seen}[7:163]

Then, some of them dug the pools around the sea, and opened the rivers out of it.

On Friday's evening, Then the waves brought the fish to the pools, Then the waves brought the fish to the pools, but they were unable to escape due to their depth and the scarcity of water.

On Sunday, they would catch them.

It has been said: they would set up the robes and nets on Friday, and they would come out on Sunday to catch it. They did this for a while, thus, they earned a lot of wealth and no punishment afflicted them, so their hearts hardened and persisted on committing the sin. They said: We think the Sabbath has been permitted for us.

On doing so, the people of the city, who were around seventy thousand people,

And they were divided into three categories.

The first category adhered (to the command) and prohibited others.

The second category adhered (to the command) but did not prohibit (others).

The third category violated (the command).

And those who forbade them, were about twelve thousands.

Another class said: "Why do you preach to people whom Allah is about to destroy or to punish with a severe torment?"

Those who forbade them were twelve thousand people, when the transgressors refused to accept their advice, those who forbade them, said: By Allah: We will never stay with you in this village, so they divided the village with a wall.

They stayed on such case for a long time. On his part, David (P.B.U.H) cursed them and Allah afflicted his wrath upon them, since they insisted on disobedience.

Besides, David (P.B.U.H) cursed them. One day, those who forbade them were in their assemblies and none of the transgressors came out.

They said: Perhaps something happened to them; so they mounted up the wall upon them, and found all them transformed into monkeys, and they remained in that state for three days, after which they perished.

And the transformation into monkeys does not last for more than three days, and they did not reproduce in that state.

Allah Almighty stated: {We said to them, "Be disgraced apes!"}

Khās'īn means expelled as to the tongue of Kinānah. It is a view held by Mujāhid, Qatādah, and al-Rabī. Abū Rawq is of the view that it means they became dumb and they could not speak.

This is proven by the saying of Allah (Glory be to Him):{Allah will respond, "Be despised in there! Do not ˹ever˺ plead with Me ˹again} [23:108]

Qurʾān 2: 66 # Allah Almighty said: {So We made their fate}, meaning: the apes, or the village as to another view, another view held that it refers to the punishment.

{an example to present and future generations}, a punishment, a lesson, a disgraceful shame.

It is originally derived of An-Nakal, that is, the constraint, whose plural is Ankāl.

The horse bridle is also called Nakal {For those who were present and those who succeeded them}, Abū al-ʿĀliyah, and Al-Rabīʿ said: It means a punishment for what you had committed of sins before and a lesson for those to come after them.

Qatādah is of the view that this punishment was for that they committed of sins before they were forbidden of fishing, and {What succeeds it}, Meaning: from disobedience by fishing after being prohibited from doing so.

Another view held that {What succeeds it} the torment in the Hereafter, while {What before it} is the shame they had in this world, so they will be disgraced with unit the Day of Resurrection.

It is said, there is an anastrophe, and it`s implication is

So We made it (the punishment) and what followed it from the various forms of torment that Allah has prepared for them in the Hereafter.

an example and a recompense for what they committed of sins, namely, their violation the sanctity of Sabbath,

{And a lesson}, a reminder, for {the Allah-fearing}: meaning, the believers of the Ummah of the Prophet Muḥammad (P.B.U.H), in order not to imitate them.

Qurʾān 2: 67 # Allah (may He be glorified and exalted) said:

{And ˹remember˺ when Moses said to his people, "Allah commands you to sacrifice a cow}, This is because there was someone killed among the Children of Israel, whose name was Āmīl, however they did not know who killed him.

And they differed regarding his killer and the reason behind his killing. (1)

ʿAtāʾ and As-Suddī said: There was a man from among the Children of Israel had substantial wealth, and only a nephew who would inherit from him. So his nephew killed him and moved his body at night, placing it at the doorstep of a certain man. The next morning, the nephew cried out for revenge, and the people took up their weapons and almost fought each other. The wise men among them said, 'Why would you kill each other, while the Messenger of Allah is still among you?' So they went to Musa and mentioned the matter to him and Musa said

Some said that 'Āmīl had married a woman of fascinating beauty, her cousin killed him to marry her.

Al-Kalbī said that his nephew killed him to marry his daughter, when he killed him, he carried him from his village to another one, and threw him right there. It was said: He threw him between the two villages.

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(1) See this story with its narrations in:
((Tafsīr al-Qurʾān)) by ʿAbd al-Razzāq 1/48, ((Jāmiʿ al-Bayān)) by al-Ṭabarī 2/184-185, ((Tafsīr al-Qurʾān al-ʾAẓīm)) by Ibn Abī Ḥātim 1/136, ((Baḥr al-ʿUlūm)) by as-Samarqandī 1/62, ((Al-Wasīt) by Al-Wāḥidī 1/154, "Maʿālim at-Tanzīl" by Al-Baghawī 1/127, "Tafsīr al-Qurʾān al-ʾAẓīm" by Ibn Kathīr (1/298).
Aṭ-Ṭabarī, may Allah have mercy on him, said after he mentioned the narrations of the story: So they all mentioned that the reason for which Moses said to them:
{And ˹remember˺ when Moses said to his people, "Allah commands you to sacrifice a cow."} [Qurʾān: 2: 67] similar to the reason that was mentioned by ʿUbaydah, Abū Al-Āliyah and as-Suddī, except that some of them mentioned that the one who killed the dead man who had a dispute In his command to Moses, he was the brother of the murdered, and some of them mentioned that he was his nephew, and some of them said: Rather, they were a group of heirs who delayed his life, except that they are all unanimous that Moses only ordered them to slaughter the cow for the sake of the murdered, when they appealed to him about Allah's command to them to do so.
Ibn Kathīr said - after explaining the story with its narrations -: These contexts... have some difference, and it seems that they were taken from the books of the Children of Israel, and they are among the things that may be transmitted, but we do not believe them and we do not lie, for this reason only what agrees with the truth with us is relied upon, and Allah knows best.

ʿIkrimah said: the Children of Israel had a mosque with twelve doors, one was killed at the door of a tribe of, and he was killed and was drawn to the door of another tribe, so the two tribes disputed about him.

Ibn Sīrīn is of the view that the one who killed him, and carried him and put him at the door of someone of them, then in the morning, he cried for revenge.

and the people took up their weapons and almost fought each other.

So the guardians of the slain person came to Moses(P.B.U.H) and brought forth some individuals, accusing them of committing the murder.

They sought retribution and requested the implementation of the law of retribution (Qisas).

Moses, asked them about it, yet they denied, whereupon, Moses was confused about the matter of the killing and they disputed about him and, and almost fought each other.

Al-Kalbī: this was before the Compurgation was ordained in the Torah, so they asked Moses to ask his Lord and He commanded them to slaughter a cow. When Moses said to them: {Indeed, Allah commands you to slaughter a cow}, they replied:

{Are you mocking us?},They said, "Are you mocking us when we ask you about the identity of the killer?

And you command us to slaughter a cow?"

They made such remarks since they were confused, because the two matters appear unrelated on the surface. And they didn`t yet realize the wisdom behind it.

Ibn Muḥayṣin recited (ʿAyatakhidhunā) with Yāʾ, he said: referring to Allah(may He be glorified, and this is not so far due to their ignorance as they said before:

{They demanded, "O Moses! Make for us a Allah like their gods} [7:137]

There are three dialects about the term {Huzwān}: {{Huzu'an}} with Takhfīf and Hamzah, similar to {Kufu'an}, this is the recitation of Al-Aʿmash, Ḥamzah, Khalaf, and Ismāʿīl.

{{Huzwan}}, and {Kufwan}}, with Tashdīd and Hamzah, it is the recitation of Abū ʿAmr , and the people of al-Ḥijāz, and the Syrians, and the choice of Al-Kisāʾī, Abū ʿUbayd and Abū Ḥātim.

And {Huzuwan}, and {Kufwan} with Tashdīd, but without Hamzah, according to the recitation of Ḥafṣ from ʿĀṣim.

All of them are correct and eloquent dialects, it means: mocking.

Moses said: {I seek refuge with Allah}, meaning: I seek protection by Allah from the ignorant, meaning form those who make fun of the believers.

When the people realized that slaying the cow is a command from Allah (Glory be to Him), they asked him to describe it.

Qurʾān 2: 68 # {They said, "Call upon your Lord to clarify for us what type ⌜of cow⌝ it should be!"}, Had they not disputed, it would have been sufficient for them to slaughter any cow. However, they disputed, and the matter was made more difficult for them, until they ended up looking for the specific, this was a matter of Allah's destiny.

The reason for this according to what was reported by As-Suddī, and others: was so dutiful to his father that when a man came to him with a pearl to sell it to him.

And it would cost fifty thousand (currency) for it, and it had a special value.

He said to the seller: "My father is sleeping, and the key to the box is under his head. Give me some time until he wakes up, and then I will give you the price."

However, he replied, wake up your father, and give me the money.

He said: "I wouldn't do that, but I can offer you an additional ten thousand, and wait for me until my father wakes up."

The seller said: And I will deduct ten thousand from the price if you wake up your father and expedite the transaction.

However, he said, And I will increase the price by twenty thousand if you wait for my father to wake up.

He fulfilled my promise. and didn`t wake up his father.

And Allah rewarded him for his righteousness by granting him ownership of that cow.

He commanded the Children of Israel to slaughter that very cow.

Ibn ʿAbbās, Wahb and others said:

The only cow that matched those requirements was owned by an orphan who inherited the cow from his father.

"O Allah, I entrust this calf to You until my son grows up.

The man passed away, and the calf grew up in the

wilderne Until the cow reached its middle age.

It would escape from anyone who tried to approach it.

When the son grew up and became dutiful to his mother, he would divide the night into three parts. He would spend one-third of the night in prayer, one-third in sleep, and one-third sitting by his mother's side.

When it becomes morning, he sets forth and loads the firewoods on his back, then he takes it to the market and sells it for whatever price Allah wills.

Then, he gives one-third of the proceeds in charity, consumes one-third for his own needs, and gives one-third to his mother.

His mother said to him: "Your father bequeathed you a calf, and he had left it in a forest, entrusting it to Allah, then you should go to it.

One of its signs is that when you look at her, it will appear as if the sun light comes out of her. It was called the golden, as it was so bright and so yellowish.

Go in search of it and pray the Lord of Abraham, Ishmael, and Isaac to bring it back to you.

The boy came to the forest, and saw it grazing, so he call out for it and said: "O Lord of Abraham, Ishmael, Isaac, and Jacob, so it came to hasten before him, so he caught her by its neck and led her, so cow spoke with Allah's permission, and said:

"O Lord of Abraham, Ishmael, Isaac, and Jacob, so it came to hasten before him, so he caught her by its neck and led her, so the cow spoke with Allah's permission, and said:

"O child who is dutiful to your mother, ride upon me,

that is easier to you.

The young man said: My mother would not command me to do that, yet she said:

"Take it by its neck."

The cow said: "By the Lord of Israel, had you ridden me, you would have never be able to lead me.

Then set forth, for if you commanded the mountain to uproot itself from its base and accompany you, it would indeed do so, out of reverence for your mother's sake.

So the young man set out with the calf, and Satan, the enemy of Allah, approached him in the form of a shepherd.

He said, "O young man, I am a shepherd who misses my family.

I took one of my bulls and loaded my provisions upon it. When I reached halfway through the journey, I went to attend to my needs.

However, the bull ran away into the mountains, and I couldn't catch it.

I fear for my life as I am unable to retrieve it.

If you see fit to carry me on your cow and save me from death, I will give you the reward of two cows equal to yours."

But the young man did not comply and said, "Go, rely on Allah. If you had true faith, He would cause you to attain your destination without provision or a mount.

Then Satan said, "If you wish, carry me on the calf, and I will give you ten times its worth."

The young man replied, "My mother did not command me to do this."

While the young man was in this state, a bird flew out from the hands of the cow, and the calf ran away in the wilderness.

The shepherd disappeared.

The young man called upon with the name of the Lord of Abraham, and the calf returned to him.

It said, "O righteous young man, did you not see the bird that flew away? It was indeed Satan, the enemy of Allah, who tried to deceive me.

If he had ridden me, you would never have had control over me.

But when you called upon the name of Allah, an angel came and rescued me from the grip of Satan and returned me to you, out of your righteousness towards your mother and your obedience to her."

So the young man brought the cow to his mother, and she said to him, "You are poor, and it is difficult for you to save money while working during the day and standing in night prayer.

So go and sell this cow and take its price." He asked, "At what price should I sell it?" She replied, "For three dinars, and do not sell it without my consent and advice." At that time, the price of the cow was three dinars.

The young man set out with the cow to the market, and Allah sent an angel as a test to observe his righteousness towards his mother.

Allah was fully aware of his actions. The angel asked him, "At what price are you selling this cow?"

He replied, "For three dinars, and I have made it a condition that I have my mother's consent."

The angel said to him, "I will give you six dinars, and you don't have to seek your mother's permission."

But the young man said, "Even if you give me its weight in gold, I will not take it without my mother's consent."

He returned to his mother and informed her of the offer. She said, "Go back and sell it for six dinars, with my consent."

The young man went back to the market with the cow , and he met the king again.

The angel asked, "Did you seek your mother's permission?" The young man replied,

"She ordered me not to sell it for less than six dinars, with her permission.

The angel then said, "I will give you twelve dinars, but you don't have to seek her permission."

The young man refused and returned to his mother, informing her of the offer.

She said, "That man who comes to you is an angel from the angels.

He appears in human form to test you. When he comes to you, ask him if we should sell this cow or not." The young man followed his mother's instructions

When the angel came, the young man asked him, "Should we sell this cow or not?"

The angel replied, "Hold on to cow.

Moses, the son of Imran, will buy it from you for a ransom to be paid by the children of Israel.

Do not sell it except for its skin filled with dinars."

So they held on to the cow. Allah Almighty decreed that the children of Israel would sacrifice that very cow, and He commanded them to do so.

They continued to inquire and describe the cow until they described it accurately.

This was a reward from Allah for the young man's righteousness towards his mother, as a favor and mercy from Him.

As for Allah Almighty statement: {They said, "Call upon your Lord}

Meaning: pray for Your Lord, it was written likewise in the version of ʿAbdullah: (Ask for your Lord to clarify what is it and what is its age).

Moses (Peace be upon him) said: {He} refers to Allah Almighty.

{He replied, "Allah says, 'The cow should neither be old nor young but in between. So do as you are commanded!}, meaning it was neither old nor young. Both Fāriḍ and Bikr are nominative as implying the term 'namely', i.e. it was neither old nor young.

Mujāhid, Abū ʿUbaydah and Al-Akhfash said: Al-Fāriḍ refers to the old that would not give birth. It was said: Faraḍat Tafriḍ Furūḍ.

A poet composed in this regard:

A dead as black-colored, not old

Nor young, it was a mixed color

Another poet composed:

Perhaps a man with hatred and an old has

Has menses look like the menses of the menstruated woman.

Al-Bikr refers the young calf, a small cow that has never bred before."

According to As-Suddī: It is the cow that would not breed except once, and Hāʾ was omitted to denote for jurisdiction.

{But in between}, a middle between the two ages.

Al-Akhfash said: Al-ʻAwān refers to the cow that bred frequently, its plural is ʻŪn,

{So do as you are commanded!},

Do what you are commanded of slaughtering the cow, and do not repeat the question.

Qurʾān 2: 69 # {They said, "Call upon your Lord to specify for us its color}, mā occurs in nominative as subject, and its predicate is {its color}.

Aḍ-Ḍaḥāk recited it: (Lawnuha) occurs in accusative as if he made the verb Yubayn transitive and made mā its relative clause.

{He replied, "Allah says, 'It should be a bright yellow cow—pleasant to see}.

Ibn ʿAbbās said: It means bright yellow,

ʿAdī ibn Zayd, said, I will give someone a drink a bright yellow

As if the pure musk will bring forth of it.

Qatādah, Abū al-ʿĀliyah, Al-Rabīʿ said it means pure.

Saʿīd ibn Jubayr said: It was yellow in horn and hoof.

Al-Ḥasan held that it means black.

The Arab used to call the black as yellow.

Al-A'shā composed in this meaning:

This is my horse and this is my mount

Their sons are so yellow as the raisins.

Al-Qutaybī said: Whoever says that yellow refers to black has erred, as it is a mistake in the attribute of the cows, however, it is concerned with the camels' attribute, because the black camel, its blackness is mixed with yellowness. Had yellowness been meant here, it would not been confirmed with brightness, as Fāqī', is the bright yellow, as it was said: hard black, deep red, and fresh green.

{He replied, "Allah says, 'It should be a bright yellow cow—pleasant to see}, meaning, those who look at it, they admire its brightness and purer color, since eyes will be pleased to the good thing.

According to ʿAlī ibn Abī Tālib (may Allah be pleased with him), whoever wears yellow shoes, cares little about his worries."

As Allah Almighty said: {He replied, "Allah says, 'It should be a bright yellow cow—pleasant to see}. (1)

Qurʾān 2: 70 # {Again they said, "Call upon your Lord so that He may make clear to us which cow}, is it used for free pasture or grazing.

{For all cows look the same to us}, this is the recitation of the public, while Muḥammad Dhūl al-'Umawī: Recited it.

The poet composed

Why I saw after you were a desolate

like a dilapidated cow barn "

The poet used the word Al-Bāqr in the plural form to refer to cows.

Quṭrub said: the plural of the cow used to be: Baqūr, Bāqir, Bayqūr and Bāqūr.

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(1) See: Az-Zamakhsharī in (Al-Kashshāf) 1/152.
He said: Ath-Thaʿlabī narrated it from him, and it is well-known that it is from they saying of Ibn ʿAbbās. That is why Az-Zayla'ī said in ((Takhrīj Aḥadīth Al-Kashshāf)) 1/65: It is Gharīb on Ali's authority, and I did not find it except on Ibn ʿAbbās.
And he reported on the authority of Ibn ʿAbbās: Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-'Azīm)) 1/219 (710) on the authority of his father, on the authority of Sahl ibn ʿUthmān, on the authority of Ibn Al-'Adhrā', on the authority of Ibn Jurayj, on the authority of ʿAṭāʾ, on the authority of Ibn
ʿAbbās in the same way.
Ibn Abī Ḥātim said in (Al-Jarḥ wa'l-Ta'dīl) 9/325: I heard my father saying: Ibn Al-'Adhrā who narrated: Whoever wears yellow sandals, is nothing, is the Ḥadīth of An-Nūkī, and it is a false and Mawḍūʿ Ḥadīth.
Ibn Abī Ḥātim said in ((Al-'Ilal)) 2/319: I asked my father about a Ḥadīth narrated by Sahl ibn ʿUthmān Al-'"Askarī, on the authority of Ibn Al-'Adhrā, and my father said: This is a false and Mawḍūʿ Ḥadīth.
See: ((Mizān al-Iʿtidāl) by al-Dhahabī 4/594, (Al-Maqāṣid al-Ḥasanah) by al-Sakhawī (p. 423), (Kashf al-Khafāʾ) by al-ʿAjlūnī (p. 363), (Al-Kashf al-Ilāhī 'An Shadīd aḍa'f wal Wāhī) by al-Sandrūsī 2/677, (Al-Fawāʾid al-Majmūʿah) by Ash-Shawkānī (p. 193).

If it is said: Why Tashabah was said instead of Tashabaht while the cows is used in plural form?

It will be answered by three views:

The first one is that the wording of al-Baqar is used in masculine, as in Allah's statement:

{Leaving them like trunks of uprooted palm trees} [54:20]

Al-Mubarid said: Sībawayh has been asked about this verse, so he said: Each noun plural, whose letters are less than the letters of its singular, the Arabs used to put it in masculine form, he quoted the Al-'A'shā as saying:

Say farewell to Hurayrah, as the caravan is setting out.

According to Az-Zajjāj: Said the word Baaqr in the verse refers to the race of the cows

The poet did not mention it with plural form.

The term {Tashabah} has seven readings (Qir'āt): {Tashabah} with Fath of Hāʾ and Takhfīf of Ash-Shīn, and it is the popular recitation, it is a past, singular and masculine verb.

Al-Ḥasan recited it: (Tashabahu) with Tāʾ Maftūḥah and Hā and Takhfīf al-Shīn, namely, It looks like.

Mujāhid recited it: (Tashabbah) as the recitation of al-A'raj, though it was mentioned without Alif, like: Tajammal and Tajāmal.

According to the version of Ubay: (Tashabaht), it was used on the pattern of Tafā'lat, it is used in feminine from to match the wording.

According to ibn Abī Isḥāq: (Tashabaht) with duplication al-Shīn.

Abū Ḥātim said it is a mistake as Taāʾ. is not merged into Baaʾ.

except in the present tense.

Al-Aʿmash recited it: (Mutashabih ʿAlaynā), he used it as noun.

The meaning of the verse: We are confused about its matter so we could not be guided.

{Then, Allah willing, we will be guided ˹to the right one}And surely, if Allah wills, we will be guided it.

The Messenger of Allah (P.B.U.H) said: "By Allah, had not they said 'Allah willing, they would not have been made clear for them forever."

Qurʾān 2: 71 # {He replied, "Allah says, 'It should have been used neither to till the soil nor water the fields}, Meaning, it is not used in farming, or for watering purposes. Rather, it is honorable and fair looking.

"tadhallala al-rajul."

Meaning "The man humbled himself" or "The man showed humility."

And it is also said

(Rajul Zaleel) meaning "The weak and humiliated man."

and Dabbah Zalool (a trained animal for plowing)

{Wholesome and without blemish}

Al-Ḥasan said: It was free from any defects, and there no traces of work in it.

{Without a blemish}, ʿAṭāʾ said: "The cow does not suffer from any defects."

According to Qatādah: There is no white color in it.

Mujāhid said: It was neither white nor dark.

Muḥammad ibn Kaʿb said: "There is no color in it that contradicts most of its color."

When he said this: {They said, "Now you have come with the truth}.

Now you gave us the complete description, so they went in search of it and did not find it except at this young boy who was dutiful to his parents, So, they bought it from him in exchange for filling its skin with gold.

As-Suddī said: "They bought it in exchange for its weight in gold, ten times over. Allah, the Almighty, provided him with this as a reward for his goodness to his parents

{Yet they still slaughtered it hesitantly!} This means that even after all the questions and answers about the cow's description, the Children of Israel were still reluctant to slaughter the cow because of its high price.

According to Muḥammad ibn Kaʿb: They hardly found a cow having these descriptions.

Qurʾān 2: 72 # Allah the (may He be glorified and exalted) said:

{This is} when a man was killed}, referring to ʿĀmīl, and this verse was revealed about his tale.

{And you disputed who the killer was}, you disputed and differed about the killer, as said by ibn ʿAbbās and Mujāhid. Out of it the statement: the Messenger of Allah (P.B.U.H) was my partner and he was the best partner, he would neither differ nor would he dispute with me.

Aḍ-Ḍaḥāk said it means you disputed over it.

According to ʿAbdul ʿAzīz ibn Yaḥyá said: You doubted about it.

Al-Rabīʿ ibn ʿAnas said: It means you quarreled about it.

The term Ad-Dar' originally means: to push, namely: Each one of them accused the other so that everyone had to defend himself. It is similar to Allah's the Almighty statement: {Responding to evil with good} [28:54]

Allah Almighty also said: {For her to be spared the punishment} [24:8]

The origin of His saying: {Iddār'tum) is Tadara'tum, so Tā' was merged into Dāl, then alif was added so that the Sukūn of the first alif will be sound.

{But Allah revealed what you concealed}, meaning: Allah will reveal {What you concealed}, namely, what you are hiding.

Qur'ān 2: 73 # {So We instructed, "Strike the dead body}, referring to the murdered one, {With a piece of the cow}, with some of the cow.

The scholars have differed over what this some refers to?

According to ibn ʿAbbās: "They struck him with the bone that follows the cartilage

And that is the fatal spot.

A vulnerable and critical area of the body where an injury can have severe consequences and pose a significant risk to the individual life.

Aḍ-Ḍaḥāk said: It refers to its tongue.

However, Al-Ḥusayn ibn al-Faḍl said: It is more likely to be true, because the aim was to revive the speech. And the tongue is the instrument of speech.

Saʿīd ibn Jubayr said: It means its tail, while Yamān ibn Ri'āb said:

And it is the most correct interpretation, for the coccyx is the foundation of the body upon which creation is built. It is the first thing created and the last thing to perish.

Mujāhid said: It means with its tail.

ʿIkrimah and Al-Kalbī said: With its right thigh.

As-Suddī said: With the part between its shoulders.

Another view held that it means with its ears.

Upon doing so, the slain was standing alive

with Allah`s permission and his jugular vein would flow in blood.

He said: such and such man killed me, then he fell dead at his place.

This is how ˹easily˺ Allah brings the dead to life, showing you His signs so that you may understand.

There is an implication in the verse, estimated by: We said strike it with some of it, so he was struck and he was brought to life, similar to His statement: {But whoever of you is ill or on a journey, then ˹let them fast˺ an equal number of days ˹after Ramaḍān} [2:184], meaning: If someone breaks his fast, during the month of Ramadan due to illness or travel. They are required to make up for the missed fasts by fasting an equal number of days at a later time.

{This is how ˹easily˺ Allah brings the dead to life}, meaning: its signs, {Showing you His signs so that you may understand}.

Al-Wāqidī: said that every verse in the Qurʾān begins with "(laʾallekum)." (perhaps) means in order to (laki) as It indicates the intention or objective behind an action or statement.

Except for the one in Surat Ash-Shuʾrā: {And construct castles, as if you are going to live forever}

[29:129], It means "As if you will live forever and never die."

Qurʾān 2: 74 # Allah (may He be glorified) said: {Even then your hearts became hardened}, Al-Kalbī said: Afterwards, they denied and said: We do not kill him, so no one was more blind of heart nor more hard-hearted to their prophet than them, whereupon, Allah (Glory be to Him) said:{Then your hearts became hardened after that}, Al-Kalbī and Abū Rawq said: It became hardened and tough.

The poet said:

I see no effect for remembrance in my body

However, the robe has a trace in the hardened mountain.

Abū ʿUbaydah said:

"Their hearts became hardened"

while Al-Wāqidī said: their hearts became hardened and never became humble.

Al-Muʾrrij said: "Their hearts became harsh.

It was said: they turned black."

Az-Zajjāj, hardness means: Their hearts became stripped of mercy, leniency, humbleness, and submission.

{After that}, meaning: after the appearance of these signs.

{They are}, as hard as the stone, rather they are more hard-hearted.

A poet composed:

She appeared as bright as the sun light in the glamor of morning

And her image, rather you are more glamorous at the eyesight.

The poet used the word (aw) or, to mean Bal, but.

other scholars said that 'or' here means, 'rather'. Hence, the meaning will be, 'As hard as stones. Rather, harder.'

It was said: It has the meaning of Wāw, and Alif is a relative clause, namely, more hardened, similar to His statement:

{And do not yield to any evildoer or ⌜staunch⌝ disbeliever from among them}, [76:24]. Abū Ḥaywah recited: (Or more hardened).

Al-Kisāʾī said: Both Al-Qaswah and Al-Qāsawah have the same meaning, such as: Al-Shiqwah and Ash-Shaqāwah.

Then Allah Almighty considered stones softer than the hardened hearts.

Then He excused the stones and preferred them over the hard heart, saying:

{For some rocks gush rivers}, and Mālik ibn Dinār recited it (Yanfajir}, with noon, similar to His statement {Fanfajarat} and according to the Muṣḥaf of Ubay: (Minha al-an-ʿAnhār}, where he returned the possessive pronoun to the stones.

{Others split, spilling water}, meaning: Yatashaqaq, thus, Al-Aʿmash recited it.

{Spilling water, while others are humbled in awe of Allah},

And indeed, among the rocks, there are those that split open for fear of Allah.

It descends from the top of the mountain to the bottom due to the fear of Allah.

But as for your hearts, O people of the Jews, they do not soften, nor do they humble themselves, nor do they bring forth any good.

{And Allah is never unaware of what you do}, the verse bears a warning and a threatening, namely, He will never leave you without punishment.

Qurʾān 2: 75 # Allah the (may He be glorified) said: {Do you ʿbelievers still}, the address here is to Muḥammad (P.B.U.H) and his companions.

{Expect them to be true to you}, you still hope the Jews to believe in you.

{Though a group of them would hear the word of Allah},

meaning: the Torah, {Then knowingly corrupt it after understanding it?}, Then they intentionally distort the teachings and messages they have received, even though they initially understood them.

Referring to their distortion of the verse (in the Torah) concerning stoning and the description of the Prophet Muhammad (P.B.U.H)

{Knowingly}, being fully aware of their erroneous interpretations and corruption, thus, Mujāhid, Qatādah, ʿIkrimah, Wahb and As-Suddī held it.

According to ibn ʿAbbās, Muqātil, (1) it was revealed about the seventy chosen people, (2) because when they went with Moses (P.B.U.H)to the meeting of his Lord and heard Allah Almighty speaks to Moses, commanding and forbidding him, they came back to their people. As for the faithful, they conveyed what they heard, while the other sect said: "We heard Allah in His final statement saying: 'If you are able to do these things, then do them.

And if you wish, then do not do them, and there is no blame upon you.'"

Qurʾān 2: 76 # Allah Almighty said: {When they meet the believers}, according to the recitation of ibn As-Samifa': (Lāqū), referring to the Jewish hypocrites.

{They say, "We believe}, To Abū Bakr, and his companions (may Allah be pleased with them) of the believers, {But in private they say ⌜to each other},

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(1) Aṭ-Ṭabarī reported it in ((Jāmiʿ al-Bayān)) 1/368 with its chain of transmission on the authority of Ibn Isḥāq, on the authority of those of the scholars who narrated it to him. According to Aṭ-Ṭabarī, those meant by the verse are the seventy who were with Moses. Allah said about them:
{Moses chose seventy men from among his people for Our appointment}[Qurʾān 7: 155].
Ibn Al-Jawzī narrated in ((Zād Al-Masīr)) 1/103 on the authority of At-Tirmidhī, the author of ((Nawādir Al-Uṣūl))
He strongly denied this saying, and said: Moses was singled out for speech alone, otherwise what advantage?! And he made this one of the Ḥadīths narrated by al-Kalbī, and he was a liar.
And Ibn Ḥajar weakened in ((Al-ʿUjāb fi Bayān Al-Asbāb)) 1/262-263 the narration of Ibn Isḥāq that is in Aṭ-Ṭabarī, and he made what is meant by those who narrated Ibn Isḥāq to be Al-Kalbī, or some of the People of the Book.

(2) And in the manuscript (f) the following footnote: Ibn Isḥāq and Al-Rabiʿ said: On my authority: The seventy who heard with Moses and then changed after that, and in this saying there is weakness, and whoever says that the seventy only heard what Moses heard is incorrect.
and takes away the virtue of Moses and his specialization in speaking. (Tafsīr Ibn ʿAṭiyyah) 1/168. ((Interpretation of Ibn Aṭiyyah)) 1/168.
Muqātil stated: They are the seventy chosen ones of religion. End
This statement was denied by some of them. Al-Tirmidhī is the owner of anecdotes (An-Nawādir), and he said that he singled out Moses alone for speech and made this one of the Ḥadīths that al-Kalbī narrated and he was a liar, and what Mujāhid, Qatādah and the investigators among the people of semantics held that what is meant by His statement:
{Though a group of them would hear Allah's word}[Qur'n: 2: 75] hearing the Torah, they distort it, that is, they change it and replace it, as they did in the verse of stoning and the description of it by Muhammad (P.B.U.H).

Just as you have believed and we witnessed that the prophet Muḥammad (P.B.U.H) is truthful as we find his description in the Torah.

{But in private, they say to each other}, such as Kaʿb ibn al-Ashraf, Kaʿb ibn Asīd, and Wahb ibn Yahūdhā, and the other Jewish chiefs, they blamed them for what they said: {They would say}, meaning: You inform the companions of the Prophet Muḥammad (P.B.U.H)

{Will you disclose to the believers the knowledge Allah has revealed to you,1 so that they may use it against you before your Lord? Do you not understand?"

And from it, it is said to the judge, "Al-Fattaah (The Opener).

According to Al-Kalbī: It means: Do you inform them of what Allah has decreed upon you in your Scripture that Muḥammad (P.B.U.H).. is true, and his speech is truthful. ."

What is why the Judge was called: Al-Fattāḥ

According to Al-Kisāʾī: It means with what Allah has made it clear for you.

Al-Wāqidī held that it refers to what Allah Almighty revealed upon you.

It is similar to the following verse :{We would have overwhelmed them with blessings from heaven and earth}[7: 96]

Abū ʿUbaydah. and Al-Akhfash. said: With what Allah has bestowed upon you.

{So that they may use it against you before your Lord?},

So, that they may use it as a proof against you before your Lord.

And some of them said: It is that a Muslim man used to meet his Jewish relative, ally, or friend and ask him about the matter of the prophet Muhammad (P.B.U.H).

The man would confirm that he is indeed true and a prophet.

Then they would go back to their leaders who blame them for it.

As-Suddī said: There were people among the Jews who believed and then turned hypocrites.

They used to inform the believers about the punishments they were subjected to.

And they would say, "We are more honorable in the sight of Allah than you are."

There was a group of people from among the Jews who believed then they became hypocrites, and they would tell the believers about what they were punished with, hence their chiefs said to them:

{Will you disclose to the believers the knowledge Allah has revealed to you}, meaning, you inform the believers with the torment that was afflicted upon you to make them disgrace you over it, and to make the say: We are most honorable than you.

Mujāhid and Al-Qāsim ibn Abī Bazzah said: This is a statement from some of the Jewish tribe of Kurayzah when the Prophet (PEACE AND BLESSINGS UPON HIM) criticized them.

saying: O brothers of apes and pigs and the worshippers of Ṭaghoot.

They said to each other, "Who informed Muhammad about this?

This could only have come from among you."

{Do you not understand?}: Do you not possess the intellect of humanity?

Qurʾān 2: 77 # Allah (Glory be to Him) {Do they not know that Allah is aware of what they conceal and what they reveal?}: What they reveal and what they conceal, it refers to the Jews.

Ibn Muḥayṣin recited it with Ta' as the second person pronoun.

Qurʾān 2: 78 # {And among them}, referring the Jews, {are the illiterate}, ibn ʿAbbās and Qatādah said: It means; They are not aware of the meanings of the book; they only memorize and read it without understanding, and they have no knowledge of its contents.

Al-Kalbī said: They are not good at reading the Book nor writing it.

This is held by the prophet's (P.B.U.H) statement: "We are an illiterate nation, we do not write or calculate. The month is like this and this and this."

Referring to counting by using fingers.

The scholars of semantics said: Al-Ummī (the illiterate) is derived from Ummah and what the public adheres, thus, the meaning of al-Ummī is the ordinary man who has no knowledge. Hāʾ of the feminine was removed from

it as it is used as appendix, and Yāʾ of attribute is appendix as well, so it was duplicated to distinguish between this Yāʾ and that of possessiveness.

{Who know nothing about the Scripture except lies}, the majority of reciters read it with Tashdīd (duplication) of Yāʾ, while al-Ḥasan, Abū Jaʿfar, Shaybah and al-A'raj recited it: {{Amānī}} wit Takhfīf of Yāʾ in all places in the Qurʾān, they omitted one of the two Yāʾ by way of easing, that is, Ya' of plural, such as Mafātiḥ and Mafātīḥ (key, keys).

Abū Ḥātim said: each plural of this type, the singular of it should be duplicated; it is up to you to duplicate it or to attenuate it, such as: Bakhātī, Athāfī, Aghānī, Amānī, and etc.

The scholars differed over the meaning of the term Al-ʻAmānī:

Al-Kalbī said: They know except what their scholars said.

Abū Rawq and Abū ʿUbaydah said: they would read and learn it by heart, yet they would read it in the book.

This is proven by What Allah Almighty said: {And he recited ⌜Our revelations⌝, Satan would influence ⌜people's understanding of⌝ his recitation} [22:52]

A poet composed in this meaning:

He recited the Book of Allah at the early night

However, at its end, he was faced his predestined fate.

Mujāhid and Qatādah said: They are telling lie and falsehood. (1)

According to Al-Farrāʾ:

Al-ʻAmānī refers to the fabricated talks,

some of the Arabs said to ibn Dāb while he was talking:

Is this something you narrated it or wished it, meaning: You fabricated it.

(1) See: ʿAbd al-Razzāq in his (Tafsīr) 1/50 on the authority of Maʿmar on the authority of him: {…. who know nothing about the Scripture except lies…} [Qurʾān: 2: 78] He said: They wish on Allah falsehood and what is not theirs. And from the way of Abd Al-Razzāq: Aṭ-Tabarī reported it in ((Jāmiʿ al-Bayān)) 1/375, and he brought it out from another way also on the authority of Qatādah. It was also reported by ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) ā/242.

Al-Amānī are meant for the things that the Jews wrote it on their own and attributed it to ʿAllah (Glory be to Him), such as changing the description of the Prophet Muḥammad (P.B.U.H).

Al-Ḥasan and Abū ʿAbūl ʿAliyah said: It means: they attributed falsehood and lies to Allah Almighty, such as their saying: {Some of ⸢ the Jews claim, "The Fire will not touch us except for a number of days}[2:80], as they said: {The Jews and the Christians each say, "We are the children of Allah and His most beloved!"} [5:18]

{And so⸣ they ⸢wishfully⸣ speculate}, meaning: these are but claims and thoughts, they are groundless, as held by Qatādah and Al-Rabīʿ.

Mujāhid stated that it means: they were telling lies.

Qurʾān 2: 79 # Allah Almighty said: {So woe to}

Abū Saʿīd Al-Khudrī reported the Prophet (P.B.U.H) as saying:

"That the Prophet (P.B.U.H) said: "Woe is the valley of Fire, the disbeliever shall drop into it for forty autumns before he reaches its bottom." (1)

(1) Ibn Ḥibbān reported it in his ((Saḥīḥ)) as in (Al-Iḥsān) 16/508 (7467), the book of his information (P.B.U.H) about the virtues of the Companions, the chapter on the description of Hell and its people.
And al-Ḥākim in (Al-Mustadrak) 4/596, Book of Horrors.
And Al-Bayhaqī in (The Resurrection) (512-513).
And Nuʿaym ibn Ḥammād in ((Increases of asceticism by Ibn Al-Mubarak) (334).
Al-Baghawī in (Sharḥ as-Sunnah) 15/247 (4409), The Book of Tribulations, Chapter: The Characteristics of Fire and Its People,
All of them are from Ibn Wahb, on the authority of ʿAmr Ibn Al-Ḥārith, on the authority of Darāj, on the authority of Abī Al-Haytham, on the authority of Abī Saʿīd Al-Khudrī, may Allah be pleased with him, with a chain of transmission traceable to the Prophet.
Al-Ḥākim said: This Ḥadīth was narrated through a Ṣaḥīh chain of transmsion, yet they did not report it, and adh-Dhahabī agreed with him.
It was reported by Aḥmad in (Al-Musnad) 3/75 (11712), and At-Tirmidhī in "The Book of Interpretation", Surah Al-Anbyā' (3164), and Abū Ya'lā in "Al-Musnad" 2/523 (1383), and Al-Bayhaqī in "Al-Baʿth and Resurrection" (537).) From Ibn Lahīʿah, on the authority of Darāj, on the authority of Abī Al-Haytham, on the authority of Abī Saʿīd, with a chain of transmission traceable back to the Prophet.
At-Tirmidhī said: This is a Gharīb Ḥadīth that we do not know of as a chain of transmission except from the Ḥadīth of Ibn Lahīʿah, and Ibn Kathīr followed it up in (I) 1/467, and he said: Ibn Lahīʿah was not alone in it - as you can see - but the blemish is from those after him, and this Ḥadīth with this chain of transmission is traceable. Denier. Allah knows best.

Saʿīd ibn Al-Musayyib said: al-Wayl is a valley in the Fire, had the mountains of the world been brought into it, they would have been melted of his heat.

Ibn Buraydah said: al-Wayl is a mountain of pus and blood.

Ibn ʿAbbās said: al-Wayl refers to the severest torment.

According to ibn Kaysān: al-Wayl. is a word that every afflicted person says.

Az-Zajjāj said: It is a word used by everyone doomed to ruin, its origin is the torment and destruction.

It was said: It is the disbelievers' prayers against themselves to perish and to ruin.

{Those who distort the Scripture with their own hands then say, "This is from Allah"—seeking a fleeting gain!},

as the Jewish rabbis feared to lose their leadership and their means of provision when the Messenger of Allah (P.B.U.H) came to Medina, so they plotted to hinder the Jews from believing in Allah, so they changed

His description in it was:

Handsome face, beautiful hair, with black eyes, of medium height (not tall or short).

They changed it and wrote in its place: tall with blue eyes, sparse hair.

So when their lowly ones ask them about Muhammad (P.B.U.H), they recite what they wrote upon themselves, finding him contradictory to their fabricated description, so they deny him

Allah Almighty said:

{So woe to them for what their hands have written}, of distorting the description of Muḥammad (P.B.U.H)

Therefore, the blemish is Ibn Lahīʿah - as Ibn Kathīr said - because he was blamed by Amr Ibn al-Harith, and he is the Ansari, their master, the Egyptian, trustworthy jurist and memorizer, as in "Taqrīb at-Tahdhīb" by Ibn Ḥajar (5039). Al-Haytham is weak. Ibn Ḥajar said about him: He is Ṣadūq. In his Ḥadīth on the authority of Abī Al-Haytham, he is weak
See: (Taqrīb at-Tahdhīb) by Ibn Ḥajar (1833).
The Ḥadīth is weak for this reason, although it was authenticated by al-Ḥākim and al-Dhahabī agreed with him.

{and woe to them for what they have earned}, of the sustenance, the term 'hands' are referred here for emphasis, as when you say: I walked with my legs, and I saw with my eyes.

Allah Glory be to Him said: {All living beings roaming the earth and winged birds soaring in the sky are communities like you} [6:38].

A poet composed in this: You saw, but you did not see a scene with your own eyes.

Abū Mālik said: This verse was revealed about the scribe who would write for the Messenger of Allah (P.B.U.H), and he would change what he dictate upon him.

[277] ʿAbdullah ibn Ḥamīd informed us that the doorman of ibn Aḥmad narrated to us, saying: I am ʿAbdul Raḥīm ibn Munīb said: I amYazīd ibn Hārūn said: Ḥumayd narrated to us, on the authority of Anas that a man would write for the Prophet (P.B.U.H). He would read Al-Baqarah and Āli'mran. (1)

When the Prophet (P.B.U.H) would dictate upon him {Oft-Forgiving and All-Merciful}, he would write it: {All-Knowing and All-Wise}, the Prophet (P.B.U.H) would say: "How can I write down."

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(1) [277] The assessment of the reliability of the chain of transmitters:
The chain of transmission of the author includes his sheikh. I did not find any Jarḥ or ta'deel in him, and the sheikh of his sheikh is differed on him.
The authentication of Ḥadīth:
It was reported by Al-Bayhaqī in the book (ʻAdhāb al-Qabr) (pg. 68 / Ḥadīth 65) and Al-Muṭaqī Al-Hindī mentioned it in (Kanz Al-ʻUmmal) 2/294 from the way of Ḥāmid, on the authority of Anas with the same wording.
And it was reported by Abū Dāwūd with a different wording, Kitāb al-Ḥudūd, Chapter on Judgment regarding those who apostate (4358), via Yazīd an-Naḥawī, on the authority of ʿIkrimah on the authority of Ibn ʿAbbās, who said: ʿAbdullah ibn Saʿīd ibn Abī As-Sarḥ was one of the scribes of the Prophet (P.B.U.H), so Satan deceived and he joined the polytheists, then the Messenger of Allah commanded him to be killed, then ʿUthmān sought protection for him and the Messenger of Allah granted him protection.
Al-Albani graded it Ṣaḥīh in (Ṣaḥīḥ Sunan Abī Dāwūd) 3/823 (4358).
It was mentioned by Ibn ʿAbd al-Barr in (Al-Istī'āb) 3/50, and Ibn al-Athīr in ((Usudul-Ghābah) 3/260, and Ibn Kathīr in (al-Bidāyah wa al-Nihāyah) 6/170-171, Ibn Ḥajar in (Al-Iṣābah) 4/94.

He went on to say: This man retreated from Islam and joined the polytheists, and he said: I am the most knowledgeable among you with Muḥammad. I would write down what I will, then this man died and the prophet (P.B.U.H) said: "The earth would not accept him."

He added: Abū Ṭalḥah informed me that he came to the land in which he died and found him expelled.

Abū Ṭalḥah said: They said, "We buried him repeatedly, but the earth did not accept him."

Qurʾān 2: 80 # {And they said}, referring to the Jews: {The Fire will not touch us except for a number of days}, meaning: It refers to the statement made by the Jews, claiming that they will only face the punishment of the Fire for a limited and predetermined period of time.

The scholars differed over these days: Ibn ʿAbbās and Mujāhid said: the Messenger of Allah (P.B.U.H) came to Medina.

And the Jews said: The duration of the world is seven thousand years, and we are only punished for one day out of every thousand years, and then the punishment ceases after seven days. So Allah, the Exalted, revealed this verse: (And they say, 'The Fire will not touch us except for a few numbered days.)

Qatādah and 'Ata' said: They refer to the forty days during which their forefathers worshipped the calf, which was the period of Prophet Moses' (P.B.U.H) absence from them.

Al-Ḥasan and Abūl ʿAliyah said: the Jews said: Allah chastised us in some affair and He took an oath that He would punish us for forty days, then He will admit us into Paradise, so Fire will not touch as except for forty days to fulfill the oath.

Whereupon, Allah (Glory be to Him) said to them: {Say}, O Muḥammad {Have you taken}, the Alif of interrogation joined with the Alif of conjunction, {a pledge from Allah}, meaning: Have you taken a pledge from Allah that He will not punish you except in this appointed time.

{For Allah never breaks His word}, meaning: His promise.

Ibn Masʿūd said: It refers to monotheism, as proven by His statement: (Glory be to Him)

{Except those who have taken a covenant from the Most Compassionate} [19:87], it means: whoever said: (There is no god but Allah), sincerely believing in it.

{Or are you ˹just˺ saying about Allah what you do not know?}, Allah Almighty said next:

Qurʾān 2: 81 {But no!}, and {Rather} both are particles of adversative, they give two meanings:

First, Negation of a past event or statement.

Second, Affirmation of a future event or statement.

According to Al-Kisāʾī: the difference between Balā (Certainly), and Na'am (Yes) that Balā denotes confirmation after denial, While Na'am denotes interrogation after denial.

Whereupon, if you have been asked: Had not you done that?

You would answer: certainly!

And if you are asked: Did not you do that?

You will answer: Indeed!

However, when you are asked: have you done this?

The answer will be: "Yes".

Allah the (may He be glorified) said:

{They will reply, "Yes, a warner did come to us, but we denied and said, 'Allah has revealed nothing. You are extremely astray} [67:9]

Allah Almighty said: {Allah asked,˺ "Am I not your Lord?" They replied, "Yes} [7:172]

He said in other places than denial: {Have you too found your Lord's promise to be true?" They will reply, "Yes, we have!"} [7:44]

And He said as well: {And our forefathers as well?" Say, "Yes!}[37:17].

He said here {Balā} as it was preceded by denial, that is, His statement: {Some of˺ the Jews claim, "The Fire will not touch us except for a number of days}.

Allah Almighty said further: {But no! Those who commit evil}, referring to polytheism.

{And are engrossed in sin will be the residents of the Fire}

The people of Medina recited it: {{Khaṭī'ātuhu}}, in plural form, however, other reciters read it in singular from; this was the choice of Abū ʿUbayd and Abū Ḥātim. (1)

Iḥaṭah is being surrounded by something from all sides.

The scholars differed over its meanings.

Ibn ʿAbbās, ʿAṭāʾ, Aḍ-Ḍaḥāk, Abū Wael, Abūl ʿAliyah, Al-Rabī and ibn Zayd said: It denotes those who die on polytheism, so they interpreted evil as polytheism.

According to another view: It refers to the major sins that incurs their people to Fire.

[278] Abū Bakr Muḥammad ibn Aḥmad ibn Muḥammad At-Tammār informed us, Muḥammad ibn ʿAbdullah ibn Dinār: Aḥmad ibn Muḥammad ibn Naṣr narrated to us that Aḥmad ibn Muḥammad ibn Naṣr narrated to us that Abū Nuʿaym narrated to us: Al-Aʿmash narrated to us: Abū Razīn narrated to us, that Al-Rabīʿ ibn Khathyam commented on Allah's the Almighty statement: {And his sin has encompassed} as saying: It refers to those who die without repenting of his sins, the same view was stated by ʿIkrimah.

Muqātil said: The verse refers to those who persist in committing sins.

Mujāhid said: It is the sins that surround the heart.

Whenever a person commits a sin, it raises until it covers the heart, and that is (Al-Ran) in Allah`s saying (Ranaa ʿala quloobihim.)

Meaning, the sins overcame their hearts and covered them completely.

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(1) [278] The assessment of the reliability of the chain of transmitters:
This chain includes whom I could not find. As well as Aḥmad ibn Muḥammad Naṣr was not mentioned with Jarḥ or Taʿdīl.
However, it is established in other sources on the authority of Abū Nuʿaym al-Faḍl ibn Dakīn, Allah knows best.
The authentication of Ḥadīth:
It was reported by aṭ-Ṭabarī in (Jāmiʿ al-Bayān) 1/387 from Ab Nuʿaym in a similar wording..
It was also reported in 1/386 from the way of: Jābir ibn Nūḥ on the authority of Al-Aʿmash in it.
Ibn Abī Hātim reported it in (Tafsīr al-Qurʾān al-ʿAzīm) 1/252 (832) via Abū Yaḥyá ʿAbd al-Ḥamīd ibn ʿAbdul Raḥmān al-Hamānī on the authority of al-Aʿmash in it.

Allah Almighty used rust that covers their hearts as a metaphor.

Because their hearts have become corrupt due to the abundance of their sins.

Sallām ibn Miskīn said: A man asked Al-Hasan about this verse, and Al-Hasan said to the questioner: "Oh, Subhan Allah!

Don't I see that you have a beard, and you don't know what is the surrounding sin?

Look into the Qurʾān, for every verse that Allah, the Almighty, has forbidden, and informed you that whoever acts upon it will be admitted to the Fire.

That is the surrounding sin.

Al-Kalbī. said: His sins destroyed him.

it is proven by Allah's the Almighty statement: {Unless you are totally overpowered} [12:66}, meaning: Except that you all perish.

It was reported by ibn ʿAbbās: It surrounded his good deeds, then it nullified them."

{Those are the companions of the Fire; they will abide therein eternally}.

Qurʾān 2: 82 # {And those who believe and do good will be the residents of Paradise. They will be there forever}.

Qurʾān 2: 83 # Allah (Glory be to Him) said: {And ˹remember˺ when We took a covenant from the children of Israel}, referring to the Torah. According to Ibn ʿAbbās: Al-Mithāq is the firm covenant.

{Stating˺, "Worship none but Allah}, ibn Kathīr, Ḥumayd, Ḥamzah, and Al-Kisāʾī, recited it with Ya', however, others recited it with Ta', this is the choice of Abū ʿUbayd and Abū Ḥātim.

Abū ʿAmr said: Do not see Him saying:

{And speak kindly to people},

So Ta' refers to the second person.

Al-Kisāʾī held that {Lā Ta'budūna} occurs in nominative as it means We take the covenant of the Children of Israel to worship none but Allah,

when ('An) was abolished, the verb occurs in nominative.

Ubay ibn Kaʿb. recited it: (Do not worship) in the jussive mood,

emphasizing the prohibition, meaning: And we said to them, Worship none except Allah

{And be kind to parents}, namely, we recommend them to be dutiful to their parents. He said: {to parents} and the singular of it is one parent, because when the masculine and feminine are combined, the masculine takes precedence due to its lightness and power.

{And relatives}, meaning: the kinship and Al-Qurbaā is infinitive on the pattern of Fuʿlaā, such as

Al-Ḥusna and Ash-Shuraā, Ṭurfah composed in this:I drew near to my relatives, Whenever I have a serious matter, I will attend

{And the orphans}: it is the plural from of an orphan, such as Nadeem and Nadāamā; it refers to the child who has no father.

{And the needy}: refers to the poor.

{And speak kindly to people}: The reciters differed over the word (Ḥusnā): Zayd ibn Thābit, the people of uppers, ʿĀṣim and Abū ʿAmr recited it: {Ḥusnan}, with Ḍammah of Ḥāʾ and Jazm of Sīn, as held by Abū Ḥātim.

This is proven by Allah Almighty statement: {We have commanded people to honour their parents}[46:15]

and {But if they later mend ˹their˺ evil ˹ways˺ with good} [27:11]

Ibn Masʿūd, Ḥamzah, Al-Kisāʾī and Khalf recited it: {{Ḥasanā} with Fatḥah of Sīn and Ḥā, as held by Abū ʿUbaydah. He argued that we chose it as it is an attribute means good words.

Īsá ibn ʿUmar recited it: (Ḥusnā) with Ḍammah of ʻHāʾ, al-Sīn and Tanwīn, it is a dialect, such as Al-Ruʾub, An-Nuṣub, As-Suḥut, As-Suḥq, ant etc.

ʿĀṣim Al-Jaḥdarī recited it: (Iḥsānā) with Alif.

Ubay ibn Kaʿb and Ṭalḥah ibn Muṣarrif recited it :{ Ḥusnā} with Taʾ of feminine.

[279] I heard Abūl Qāsim ibn Ḥabīb saying: I heard Abā Bakr ibn ʿAbdūs saying: It refers to Ḥasnā. (1)

It means: be honest and truthful concerning the matter of the Prophet Muḥammad, so whoever asks you about him, be honest and make his description clear for him.

Do not conceal his affair nor change his description. This is the view of ibn ʿAbbās, ibn Jubayr, ibn Jurayj, and Muqātil. This held by Allah's the Almighty statement: {Had your Lord not made you a good promise?} [20:86].

Muḥammad ibn Al-Ḥanafiyyah said: this verse is concerned with the righteous and the wicked people.

Sufyān ath-Thawrī said: "Enjoin them with what is good and forbid them from what is evil."

{Establish prayer; and pay alms-tax." But you ⌜Israelites⌝ turned away}, meaning: you turned away from the pledge and the covenant.

{Except for a few of you} it occurs in accusative as an exception,

{And were indifferent}.

Qurʾān 2: 84 # Allah Almighty said: {And ⌜remember⌝ when We took your covenant that you would neither shed each other's blood nor expel each other from their homes, you gave your pledge and bore witness}

Ṭalḥah ibn Muṣarrif recited it:{Tasfukūn} with Ḍammah of Fāʾ, they are two dialects, such as: Ya'rushūn and Ya'rishūn, same as Ya'kufūn and Ya'kifūn

Abū Mijlaz recited: (Tusaffikuna) with duplication as plurality.

Ibn ʾAbbās and Qatādah said: It means: Let none of you shed blood of each other.

He said :{Your blood}

for two reasons: One of them: "That every nation gathered upon one religion, so they are like one soul."

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(1) [279] The assessment of the reliability of the chain of transmitters:
The compiler's sheikh was criticised by al-Ḥākim.
And see: (Al-Baḥr Al-Muḥīṭ) by Abī Ḥayyān 1/453, 454.

Secondly: "It is that when a man kills another, it is as if he has killed himself, because he will be pursued and retribution will be sought from him by killing him."

{Nor expel each other from their homes}: meaning, let not some of you expel each other from their homes.

{You gave your pledge}, you confirmed that this pledge as it is right.

{And before you witness}, meaning: You assembly of the Jews, witness over this.

Qurʾān 2: 85 # {But here you are}, meaning: O people! the particle of vocative was omitted for dispensing as the speech denotes it, as in His statement: {Oʾ descendants of those We carried with Noah ʿin the Ark} [17:3]

And 'Hāʾulā '(these) is used for notice; it was declinable on Kasrah, such as Ams (yesterday).

{Killing each other}, the majority of reciters read it with Takhfīf derived of killing.

Al-Ḥasan recited it: {Tuqattilūn}, with duplication, derived from At-Taqtīl.

{And expelling some of your people from their homes, aiding one another in sin and aggression}, the people of Hijāz, Syria, Abū ʿAmr and Yaʿqūb recited :{{Taẓaharun}, with duplication of Ẓāʾ, and this recitation is held by Abū ʿUbayd.

this is the choice of Abū Ḥātim. Its root is Ttaẓaharun, so Tāʾ was merged into Ẓāʾ, such as {Ithaqltum}, and {Idaraku}.

ʿĀṣim, Al-Aʿmash, Ḥamzah, Ṭalḥah, Al-Ḥasan, Abū ʿAbdul-Raḥman, Abū Rajāʾ and Al-Kisāʾī: {Taẓaharun} with duplication of Ẓaʾ, and this is held by Abū ʿUbayd.

The explanation of this recitation is that they omitted Tāʾ of At-Tafa'ul and left Tāʾ of address, as in Allah's statement

{Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression} [5:2],

and Allah Almighty also said: {"What is the matter with you that you can no longer help each other?"} [37:25]

A poet composed: All of you have sneezed over your homes

So all of you, people of Ḥammān caught cold.

Mujāhid and Qatādah recited it: (Taẓhharūn) with duplication, but without Alif, namely, Ttaẓaharun. All of them means: You cooperate.

The term Aẓ-Ẓahīr means supporter.

It was called so as he leans his back on his companion.

A poet composed in this meaning:

Increase the number of friends as much as you can,

for they are pillars,

when you seek their help and support.

But even with many friends and companions,

Indeed, If they have one true friend,

that would be sufficient."

The poet used the word "Zaheer."

As a source of support and assistance.

{In sin and aggression}, meaning with disobedience and oppression.

{And when those ⌜expelled⌝ come to you as captives, you still ransom them}, Abū ʿAbdul-Raḥman As-Sulamī, Mujāhid, ibn Kathīr, ibn Muḥayṣin, Ḥumayd, Shibl, Al-Jaḥdarī, Abū ʿAmr and ibn ʿĀmir recited it:

{Usāra}, {{Tafdūhm}} without Alif.

{Tufadūhm} with Alif.

An-Nakhʿī, Ṭalḥah, Al-ʻA'mash, Yaḥyá ibn Wathāb, Ḥamzah, ʻĪsā ibn ʿUmar and ibn Abī Isḥāq: {{Asra Tafdūhm}}, all without alif,

And this is the choice of Abū ʿUbayd.

Abū Rajā, Abū Jaʿfar, Shaybah, Nafiʾ, ʻĀṣim, Qatādah, Al-Kisāʾī and Yaʿqūb: {Asāra Tufadūhum} both of them are with Alif, as chosen by ibn Ḥātim.

The term ʻAsāra is the plural of Asīr, same as Kusāla and Sakāra. It may be used as the plural of Asra, such as: Imr'atun Sakra, and Nisā'un Sukāra.

And none of the knowledgeable scholars differentiated between them.

[280] Ṭāhir ibn ʿAlī informed me: Aḥmad ibn Al-Ḥusayn informed us: Muḥammad ibn Al-Ḥasan informed us: Aḥmad ibn Saʿīd Narrated to us, on

the authority of Abū Hishām, on the authority of Ḥusayn al-Ju'fī, that Abū ʿAmr

What has been captured (is a captive) (Asaāra).

and what has not been captured yet (Asra). (1)

According to another version, he said: What they possessed is called Asāra, and what they seized them is called Asrā.

[281] I heard ibn ʻIṣmah saying: I heard ibn Mahrān, saying: I heard Abū Bakr An-Naqqāsh, saying: I heard Aḥmad ibn Yaḥyá Thaʿlabah when he heard this words from Abū ʿAmr , saying: this makes no sense, i.e, there is no difference between them. (2)

[282] I heard Abūl Qāsim ibn Ḥabīb, I heard Abū Bakr Muḥammad ibn Al-Mundhir Aḍ-Ḍarīr relating from Abū Saʿīd Aḍ-Ḍarīr that he said: The captives who are bound by shackles are called Usāara.

However, The prisoners who are not bound by shackles are called Al-Asra. (3)

As for{{Tafdūhum}}, Its meaning is: to ransom them with money,

and to ransom them with a ransom, that is with something else.

And {Tufadūhum}, means to exchange them, meaning to exchange one captive with another captive {Asra}

is in the accusative case with the function of adverbial of manner.

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(1) [280] The assessment of the reliability of the chain of transmitters:
The compiler's sheikh was not mentioned with Jarḥ or Taʿdīl, and I did not find them.
And Muḥammad ibn al-Hasan al-Naqqāsh is weak.
The authentication of Ḥadīth:
He mentioned it on the authority of Abū ʿAmr: Al-Qurṭubī in (al-Jāmiʿlī Aḥkām Al-Qurʾān) 2/18, and Abū Ḥayyān in (Al-Baḥr al-Muḥīt).

(2) [281] The assessment of the reliability of the chain of transmitters:
It has the same rules as the previous narration chain.
Al-Qurṭubī said in (Al-Jāmiʿ Lī Aḥkām Al-Qurʾān) 2/18 after mentioning the saying of Abū ʿAmr ibn Al-ʻAlā: It was not familiar to the people of the language what Abū Amr said, but it is as you say: Sukārā and Sarkā.
It is said that Al-Ḥakim dispute him.
(1) ([282] The assessment of the reliability of the chain of transmitters:
Sheikh of the compiler was criticised by al-Ḥākim and I could not find the sheikh of his sheikh.

(3)

The meaning of the verse is as follows:

Al-Suddi said: Allah Almighty imposed upon the Children of Israel in the Torah that they should not kill one another, nor should they expel one another from their homes.

And if any male or female servant is found among the Children of Israel being held captive, then they should be bought with the best of what they have and be set free.

The Kurayzah. tribe were allies of the Aws,. and the Nadeer. tribe were allies of the Khazraj.

They used to fight each other in the Battle of Bu'ath.

The Banu Kurayzah fought along with their allies, and the Banu Nadeer fought along with their allies.

When they were defeated, they destroyed their homes and expelled them from their lands.

So, when a man from either group was captured, both groups would gather to ransom him until he was freed.

The Arabs would criticize them for that and say,

"How do you fight them and then ransom them?"

They would respond, "We have been commanded to ransom them, and it is forbidden for us to fight them."

They asked, "Why, then, do you fight them?"

They replied, "We are ashamed to humiliate our allies." This was when Allah Almighty reproached them and said, {But here you are, killing each other}.

There is anastrophe in the verse, estimated by: "And you expel a faction of yourselves from their homes, showing them hostility and oppression, while it was forbidden for you to expel them. And if they come to you as captives, you ransom them."

It is as if Allah has taken four obligations from them:

First, To refrain from killing.

Second, To refrain from expulsion.

Third, To refrain from showing hostility and oppression towards them.

Fourth, To ransom their captives.

They turned away from everything they have been commanded to do except for ransom, so Allah Almighty said: {Though expelling them was unlawful for you, Do you believe in some of the Scripture and reject the rest?}.

So their belief refers to ransom and their disbelief refers to killing and expelling them.

Mujāhid said: If you find him in the hands of someone other than you, then ransom him.

But if you find him in your own hands, then you may kill him with your own hand.

It was said: You use some and leave some, you ransom the captives of your tribe and you leave the captives of your faith.

Allah Almighty said: {Is there any reward for those who do so among you}, the address is for the Jews.

{Other than disgrace}, torment and humiliation, {In this worldly life}, So, the disgrace of the Qurayzah. tribe was due to the killings and the taking of captives.

The disgrace of the Banu An-NdĪr, tribe was their expulsion and being forced to leave their homes and lands until they reached the regions of Adhri'at and Jericho in the Levant (Al-Sham).

{And being subjected to the harshest punishment on the Day of Judgment?}, that is the punishment of Fire.

Abū ʿAbdul-Raḥman As-Sulamī, Abū Raja' and Al-Ḥasan recited it: (Turadū) with Tāʾ,

as Allah the Almighty said :{ʿAfatu'minūn}.

{For Allah is never unaware of what you do}.

Madanī, Abū Bakr and Yaʿqūb recited it with Ya', i.e. {Ya'malūn}.

Qurʾān 2: 86 # {These are the ones who trade the Hereafter for the life of this world}, Meaning, They preferred worldly life over the hereafter.

{So their punishment will not be reduced, nor will they be helped}, Meaning, they shall find no helper who will save them from the eternal torment they will suffer, nor shall they find any to grant them refuge from it.

Qurʾān 2: 87 # {Indeed, We gave Moses the Book}, We have given Moses the Torah all at once.

{And sent after him successive messengers}, Meaning: And we continued and followed with messengers after him, one messenger after another meaning, in the wake of Moses, we sent our messengers in succession.

It is said: Qafā ʿAtharah, and Qafā, means "to follow in someone's footsteps" or "to trace their path."

It refers to the act of closely following and emulating someone's actions, behavior, or example.

and (Qafaā gheerhu) when used as transitive verb.

And it is derived from (Qafa al-insan.) the back of the neck.

Allah Almighty said: {Do not follow what you have no ʿsureʾ knowledge of} [17:36]

Umayyah ibn Abī Aṣ-Ṣalt said: She said to his sister.

Watch him in secrecy. And how does she follow him in a land

with no easy path and no plains.

The poet used the verb "Taqfuo."

Which means to follow.

{And We gave Jesus, son of Mary, clear proofs}, the clear proofs and apparent signs, that are mentioned in Surat ʿAlī Imrān and al-Maʾidah.

{And supported him}, "Wa ayyadnahu." is derived from ʿAyd, And "al-ʾayd." i.e. strength.

{With the holy spirit}, ibn Kathīr recited it with Takhfīf {{Al-Quds}}

throughout the entire the Qurʾān, while others recited with duplication.

They are two tongues, such as "ar-ruʿb wal-ruʿub."

"as-suḥṭ was-suhut."

Al-Qudus refers to Allah (Glory be to Him), as proven by His statement: {…..And a spirit from Him……} [4: 171] and His statement, Glory be to Him: {So We breathed into her ˹womb˺ through Our angel ˹Gabriel} [66:12]

And other scholars said: He intended purity by "al-Quds," meaning the pure soul. He named his soul "Quds" because it was not included in the loins of men nor encompassed by the wombs of women. Rather, it was a matter from the commands of Allah, the Almighty and Majestic.

As-Suddī, Aḍ-Ḍaḥāk, Qatādah and Kaʿb said: the holy spirit refers to Gabriel (Peace be upon him).

Al-Ḥasan said: Al-Qudus refers to Allah (Glory be to Him), and His spirit refers to Gabriel.

As-Suddī said: "Al-Quds is a blessing, and Allah, the Almighty, bestowed great blessings upon Jibrīl (Gabriel) (P.B.U.H). when He revealed His revelations to the prophets (P.B.U.H) through his tongue.

The support given to Jesus by Jibrīl, (P.B.U.H), is that Jibril was his constant companion who walked with him wherever he went."

That Jibrīl (Gabriel) ascended with Jesus, (P.B.U.H), to the heavens.

The proof of this interpretation is Allah's the Almighty statement:

{Say, "The holy spirit has brought it down from your Lord with the truth} [16:102]

According to ibn ʿAbbās, Saʿīd ibn Jubayr, ʿUbayd ibn ʿUmayr: It contains the great Name of Allah, by which he would bring the dead back to life, and bring out wonders for people.

Ibn Zayd said: It refers to the Gospel; it was a spirit for Jesus as the Qurʾān was made a spirit for Muḥammad.

This is proven by Allah's the Almighty statement: {And so We have sent to you ˹O Prophet˺ a revelation by Our command} [42:52]

When the Jews heard the mention of Jesus, they said, "O Muhammad, you did not perform miracles like those done by Jesus."

nor have you performed the deeds of the prophets as you narrate to us.

So bring us the same things that Jesus brought if you are truthful."

{Why is it that every time a messenger comes to you ˹Israelites}

The address in the verse is for the Jews,

{with something you do not like}, with what yourselves would not like nor desire, you {become arrogant}, you act arrogantly to believe in him, accordingly

{rejecting some} some of them denied, such as those who denied both Jesus and Muḥammad, and{Killing others}, meaning, you killed them, such as Zachariah, John, Shuʿayb, and others.

Qurʾān 2: 88 # Allah (may He be glorified) said: {And they said}, referring to the Jews.

{They say, "Our hearts are unreceptive!"}

Ibn Muḥayṣin recited it with Ḍammah of Lām, however, others recited it with Jazm.

Who recited it with Takhfīf, as a plural of Al-ʿAghlaf, like Aṣfar and Ṣufr, and Aḥmar and ʿUmr, etc. that was covered or screened looks like the wrapped and the uncircumcised.

And its meaning is: It is covered, so it does not perceive or understand what you are saying, O Muhammad. as held by Mujāhid. and Qatādah.

It is similar to what Allah (Glory be to Him) said: {They say, "Our hearts are veiled against what you are calling us to}[41:5]

As for those who recited it with duplication, it is the plural of Ghilāf, such as Ḥijāb and Ḥujub, and Kitāb and Kutub, it means, "Our hearts contain every type of knowledge and do not need more knowledge. This is the view held by ʿAtāʾ and ibn ʿAbbās.

And Al-Kalbi said: Its meaning is: It is a vessel for every knowledge, so it does not hear any speech except that it absorbs it, except for your speech, it does not understand it or comprehend it. If there was any goodness in it, it would have understood and absorbed it.

Allah Almighty said next: {In fact, Allah has condemned them for their disbelief} Al-La'n originally refers to expulsion and rejection,

the Arabs used to say: a far place.

They used the word (lʿeen) to mean remote and distant

Ash-Shammākh composed:

The doves were frightened of him
and I distanced myself from him,
for the position of the wolf
is like that of the far man.

The meaning of His statement:{Allah condemned them}, meaning, He expelled and banished them from every goodness.

An-Naḍr ibn Shumayl said: Mal'ūn means disgraced and rejected.

Az-Zajjāaj said: it means that Allah has sealed their hearts, so they do not believe. Then it is mentioned that this is a punishment from Him to them for their disbelief.

{They have but little faith}, Qatādah said: It means: Only a few of them believe, since those who believed from among the polytheists are more than those who believed from the Jews.

This view implies that (Mā) is a relative, meaning: a few of them believe.

And the term (Qalīlā) occurs in accusative case as adverb.

occurs in accusative case as an adverb.

And Ma'mar. said: (Its meaning is: They do not believe except in a few things that are within their reach, and they disbelieve in the majority of them).

This view holds that Qalīlā occurs in the accusative by removing the particle of adjective, and {Mā}is its relative clause, namely, only a few of them who believed.

Al-Wāqidī and others said:

Its meaning is: They do not believe, whether it is in few or many matters.

And this is similar to one person saying to another:

"How little you do such and such," meaning: "Do not do it at all."

Al-Farrāʾ reported from Al-Kisāʾī:

The Arabs say: "We passed by a land where hardly any Scallion or onions grow," meaning they imply that nothing grows there at all.

Qurʾān 2: 89 # Allah Almighty said: {And when there came to them a Book}, i.e. the Qurʾān.

{From Allah confirming that which was with them}, meaning; confirming the Torah. Ibrāhīm ibn Abū ʿAblah recited it:

{Muṣadiqā} occurs in the accusative case as an adverb.

{And they}, referring to the Jews, {before}, the advent of the Prophet Muḥammad (P.B.U.H).

{They used to pray for victory against those who disbelieved}, meaning, they would seek help, Allah Almighty said:

{If you ˹Meccans˺ sought judgment, now it has come to you}[8:19]

According to the Ḥadīth: The Prophet (P.B.U.H) would seek help by the poor Migrants.

{Over the polytheists}, meaning, Meaning, Arab pagans. (1)

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(1) In the footnote to the manuscript and the following footnote:
On the authority of Ibn ʿAbbās that the Jews used to pray for victory ˹by means of the Prophet (P.B.U.H) over the polytheists before his mission. However, when Allah sent him from among the Arabs, they disbelieved in him and denied what they said about him.
Muʿādh ibn Jabal and Bishr ibn Al-Barāʾ said to them: O Jews, fear Allah and embrace Islam. You used to seek victory over us by Muḥammad (P.B.U.H) and you would say that we are polytheists and you used to say that a prophet would be sent to you and describe him for us with his description.
Ibn Mishkam said: He is not the one we used to mention to you and he did not come to us with something we know, so Allah revealed about them:
{…..When there came to them a Book from Allah which they recognized, confirming the Scripture they had ˹in their hands˺, they rejected it….} [Qurʾān: 2: 89] the verse. It was narrated by the people of interpretation and others, the book: Al-Rawḍ and Al-Ḥadāʾq.
The Almighty says: {…Although they used to pray for victory ˹by means of the Prophet˺ over the polytheists….} [Qurʾān: 2: 89]
Ibn ʿAbbās stated: The Jews of Khaybar were fighting Ghaṭafān, and whenever they met, the Jews of Khaybar were defeated, so the Jews sought refuge with this supplication, and said: Oh Allah, we ask you for the sake of the illiterate Prophet that you promised us to send to us at the end of time, grant us victory over them. He said: If they met, they would supplicate with this supplication, therefore they defeated Ghaṭafān. When the Prophet (P.B.U.H) was sent, they disbelieved in him, so Allah Almighty revealed:
{Although they used to pray for victory ˹by means of the Prophet˺ over the polytheists}[Qurʾān: 2: 89] That is, by you, O Muḥammad up to the verse:
{So may Allah's condemnation be upon the disbelievers} [Qurʾān: 2: 89] (Asbāb al-Nuzūl) by al-Wāḥidī.
In the following footnote,

And that is because they used to say, when they were faced with a difficult situation and their enemies threatened them:

"O Allah, grant us victory over them through the Prophet who will be sent in the end times, whose attributes and description we find in the Torah." They used to say to their enemies among the polytheists: "Beware, the time of a Prophet is approaching who will confirm what we have said, and we will kill you as ʿAd and Iram (Iram of the Pillars were destroyed).

Both nations are mentioned in the Qurʾān.

{But [then] when there came to them that which they recognized}, referring to Muḥammad (P.B.U.H), from other than the Children of Israel, although they recognized him by his description and his attribute,

{They disbelieved in him}, out of envy and wrongdoing, (1)

{So the curse of Allah will be upon the disbelievers}.

Qurʾān 2: 90 # {Miserable is the price they have sold their souls for}, Biʾsa (How bad!) and Niʾma (how good!) are two past verbs used for praise and abuse, they are not declinable as the other verbs.

The meaning of the verse: (how bad) is that you chose for yourselves so that The Jews replaced truth for falsehood and belief for disbelief.

It was said: It means how bad is that they sold themselves for.

{To deny Allah's revelation}, referring to the Qurʾān.

{Out of grudge}, meaning due to their grudge.

As-Suddī said: The Arabs would pass by the Jews, and they would encounter harm from them, and the Jews would find the description of Muḥammad in the Torah and ask Allah to send him, and they would fight the Arabs with him. When Muḥammad (P.B.U.H) came to them, they disbelieved in him out of envy, and said: The messengers were from the Children of Israel, so what is the matter with this from the Children of Ismail?! The reasons of Revelation by Al-Wāḥidī.

(1) In the following footnote,

As-Suddī said: The Arabs would pass by the Jews, and they would encounter harm from them, and the Jews would find the description of Muḥammad in the Torah and ask Allah to send him, and they would fight the Arabs with him. When Muḥammad (P.B.U.H) came to them, they disbelieved in him out of envy, and said: The messengers were from the Children of Israel, so what is the matter with this from the Children of Ismail?! The reasons of Revelation by Al-Wāḥidī.

The term Baghi originally refers to corruption, it is said: Bagha Al-Jurḥ if it gets worse.

{Denying Allah's revelation and resenting Allah for granting His grace}, the book and the prophethood, {To whoever He wills of His servants!}, referring to Muḥammad (P.B.U.H).

{They have earned wrath upon wrath}, meaning: with their wrath.

Ibn Abbāas. said: "The first anger was due to their neglect of the Torah, and the second anger was because of their disbelief in this Prophet whom Allah Almighty has sent among them."

Qatādah and Abūl ʿAliyah said: "The first anger of Allah was due to their disbelief in Jesus and the Gospel, and the second anger was due to their disbelief in Muhammad and the Qur'ān. "

As for As-Suddi,. he said: "The first anger was due to their worship of the calf, and the second anger was due to their disbelief in Muhammad and the alteration of his description."

{And such disbelievers}, i.e "And for the disbelievers, meaning those who reject the prophethood of Muhammad (P.B.U.H) among all people, {will suffer a humiliating punishment}, there is a humiliating punishment, in which they are disgraced and not honored."

Qurʾān 2: 91 # Allah (may He be glorified and exalted) said:

{When it is said to them: "Believe in what Allah has revealed}, referring to the Qurʾān, {they reply, "We only believe in what was sent down to us}, denotes the Torah.

{And they deny what came afterwards}, with what before it and after it.

It is similar to the statement of Allah Almighty {Lawful to you are all beyond these}[4:24] and His statement: {But whoever seeks beyond that} [70:31], meaning: other than it.

{Though it is the truth}, meaning: the Qurʾān, {confirming their own Scriptures!}

{Muṣadiqā} it occurs in the accusative as adverb.

{Ask ʿthem, O Prophet}

Lima is originally: Limā, Alif was omitted to distinguish between the statement and the interrogation, as their statement: Fīma, Bīma, Mimma, ʿAlāma and Ḥattāma.

It is the apodosis of their statement: {We believe in what was sent down to us}, so Allah Almighty said to them: {Why then did you kill Allah's prophets before, if you are ˹truly˺ believers?}.

If you are believers in the Torah, and you have been commanded therein not to kill the prophets.

Qurʾān 2: 92 # Allah (may He be exalted and glorified) said:

{Indeed, Moses came to you with clear proofs}, meaning, with clear signs and clear proofs, {Then you worshipped the calf in his absence, acting wrongfully}.

Qurʾān n 2: 93 # Allah (may He be exalted and glorified) said:

{And when We took your covenant and raised the mountain above you ˹saying˺, "Hold firmly to that ˹Scripture˺ which We have given you and obey}, Meaning, Respond and obey, obedience is called "Sama' (listening)" due to its association with proximity, as it is the cause of obedience and response.

Hence, we say in prayer : "Allah has listened to the one who praised Him,"

Meaning, He has answered him.

"Allah has listened to the one who praised Him."

It signifies that Allah accepts their supplication.

As mentioned in the Qurʾān, "Indeed, my Lord is Hearing of supplication." (Qurʾān Chapter 14: Verse 39)

And it is said: "I called upon Allah until I feared

That Allah does not hear what I say," meaning that He does not respond.

The word Sami'a here refers to both hearing and acceptance.

{They heard} your words, {and We disobeyed} your command.

The scholars of Semantics said:

They did not say this with their tongues, but when they heard the command and received it with disobedience, it was attributed to them as if they had said it expansively.

This is similar to the saying of the poet:

And a swarm of flies in a muddy pool,

They say to the rider,

'You have made it greener. (1)

The poet said in this meaning:

A fountain whose flies in a roar

They were saying to the scout come down.

Allah (Glory be to Him) said: {And their hearts absorbed the worship of the calf because of their disbelief}, meaning: the love of the calf, this same applies to the saying of Allah Almighty.

{And Ask the city}. Meaning: the people of the city.

An-Nānbighah, also said : "And how can I continue my relationship with those whose company is like that of Abi Marhab?"

"Abu Marhab" is a nickname for darkness or shadow.

The meaning is to instill in their hearts the love for the idolatrous calf, and it is as if they have mixed with it like a drink with a strong color due to the intensity of their attachment

An-Nānbighah said as well: And how can be in contact with

Whose friendship was like Abū Marḥb.

It means: They were immersed in their love of the calf such, just as the color will be absorbed.

{Because of their disbelief, say, O prophet, "How evil is what your ⌜so-called⌝ belief prompts you to do}, Meaning: That you worship the calf instead of Allah

{If you ⌜actually⌝ believe ⌜in the Torah},

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(1) (1) See: ((Ma'ālim al-Tanzīl)) by Al-Baghawī 1/122 and ((Al-Baḥr Al-Muḥīṭ)) by Abū Ḥayyān 1/476. It is said: He said:
{We heard and disobeyed} they said it with their tongues and uttered it as an exaggeration in intransigence and disobedience, and it is supported by Ibn 'Abbs: If they looked at the mountain they said: We heard and obeyed, and if they looked at the book they said: We heard and disobeyed. It's better to refrain from interpreting things based on apparent meaning, especially if there is no evidence to support it.

"if you are believers" as you claim. This is because they said, "We believe in what has been revealed to us,"

but Allah, the Exalted, exposed their lie.

Qurʾān 2: 94 # Allah (may He be glorified and exalted) said: {Say, O Muḥammad, "If the home of the Hereafter with Allah is for you alone}

the commentators said: This verse was revealed because the Jews claimed false claims, which Allah (Glory be to Him) mentioned them in His Book, like their saying:

{And they say, "Never will the Fire touch us, except for a few days} [2:80]

and their saying: {And they say, "None will enter Paradise except one who is a Jew or a Christian} [2:111], and their saying:

{We are the Children of Allah and His beloved} [5:18]

Thus, Allah (Glory be to Him) belied them and abolished their argument.

He said next: {Say} O Muḥammad to them, {If the home of the Hereafter with Allah}, referring to Paradise, {Is for you alone}, meaning: was exclusively for you, as He Almighty said: {Is exclusively for our males}[6:139]

And his statement: {Say, "They are for those who believe during the worldly life, but exclusively for them on the Day of Resurrection."} [7:32]

And his statement :{ This is only for you, excluding the other believers} [33:50]

Meaning: alone to you not for other people.

{Then wish for death},Meaning, desire it and ask for it because those who knew that Paradise is their ultimate destination were yearning for it.

There is no way to enter it except through death, so they hastened it by expressing their wish, saying, "If you are truthful" in your claims, confirming their supplication.

{If you are truthful}, concerning what you claimed.

It was said concerning His statement: {Then wish for death}, meaning: Pray against the untruthful party.

Ibn ʿAbbās reported the Messenger of Allah (P.B.U.H) as saying:

"Had they wished for death, "Had the Jews asked for death, one of them would have choked on his own saliva." o Jew would have remained alive on the face of the earth." (1)

Qurʾān 2: 95 # Allah (May He be glorified and exalted) said:

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(1) Al-Bayhaqī reported it in (Dalāʾil an-Nubwah) 6/274 Chapter what came in the words of Allah Almighty
{Say, ˹O Prophet,˺ "If the ˹eternal˺ Home of the Hereafter with Allah is exclusively for you ˹Israelites˺ out of all humanity, then wish for death} [Qurʾān: 2: 94] by way of Al-Kalbī, on the authority of Abū Ṣāliḥ, on the authority of Ibn ʿAbbās as Marfūʿ. It includes:
(No man among you says it except that his own saliva is choked and he dies in his place...). We have already talked about Al-Kalb's narration on the authority of Abū Ṣāliḥ. He is weak.
It was reported by Ahmad in (Al-Musnad) 1/248 (2225), and Abū Ya'lā in (Al-Musnad) 4/471-472 (2604), and Aṭ-Tabarī in ((Jāmiʿ al-Bayān)) 2/425 by ʿAbdul Karīm Al-Jazarī, on the authority of ʿIkrimah, on the authority of Ibn ʿAbbās, he said: Abū Jahl said: If I saw Muhammad at the Kaʿbah, I would come to him until he stepped on his neck. He stated: The Messenger of Allah (P.B.U.H) told him:
(If he did, the angels would have seized him with his eyes, and if the Jews wished for death, they would have died, and they would have seen their seats in the fire, and if those who insulted the Messenger of Allah (P.B.U.H) had gone out, they would have returned without finding family or money).
Al-Haythamī mentioned it in (Majmaʿ Az-Zawāʾid) 8/228 and said: In Aṣ-Ṣaḥīḥ a part of its beginning, it was narrated by Aḥmad and Abū Ya'lā, and the narrators of Abū Ya'lā are the men of Aṣ-Ṣaḥīḥ. He also mentioned it in 6/314 and said: I said: It is in the Ṣaḥīḥ without context. Al-Bazzār narrated it and its narrators are the men of the Ṣaḥīḥ.
The Ḥadīth was narrated by Al-Bukharī and At-Tirmidhī, from the same previous path: Abd Al-Karīm, on the authority of ʿIkrimah, on the authority of Ibn ʿAbbās, with a chain of transmission traceable back to him. However, it does not include its last part (Even if the Jews...).See: (Ṣaḥīḥ Al-Bukharī) - with ((Al-Fatḥ))- Book of Interpretation, chapter:
{But no! If he does not desist, We will certainly drag him by the forelock}[Qurʾān: 96:15] (4958), (Sunan Al-Tirmidhī) Book of Interpretation of the Qurʾān, chapter and from Surah Iqraʾ In the name of your Lord (3348) and it is in ((Al-Musnad)) by Imām Ahmad also 1/368 (3483) with the same wording as Al-Bukharī and At-Tirmidhī.
And aṭ-Ṭabarī reported it in (al-Bayān) 1/424, and Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 1/284 (941) on the authority of Ibn ʿAbbās in as Mawqūf, he said:
{Then wish for death if what you say is true!"} [2:94]
(If they wished for death, one of them would choke on his own saliva).
Aṭ-Ṭabarī reported it in ((Jāmiʿ al-Bayān)) 1/425, and Ibn Abī Hātim in ((Tafsīr al-Qurʾān al-'Aẓīm)) (943) on the authority of ʿIkrimah in his saying:
{Then wish for death if what you say is true!"} [2: 94] He said: Ibn ʿAbbās said: If the Jews wished for death, they would have died.

{But they will never wish for that because of what their hands have done}, because they are sure that they are liars in what they claimed.

{And Allah has ˹perfect˺ knowledge of the wrongdoers},

Referring to the Jews, (as mentioned in the context).

This is indeed one of the miracles of the Qurʾān, as the Qurʾān challenged them and then informed that they would not be able to do it before even saying this statement to them.

Thus, the matter unfolded exactly as the Qurʾān had foretold.

Qurʾān 2: 96 # Allah (may He be glorified and exalted) said:

{And you will find them}, " The " Lām " here is the particle of oath, and the " Nūn " is the reinforcement of the oath.

Its meaning is: "By Allah, (O Muḥammad) you will surely find them."

{You will surely find them clinging to life more eagerly than any other people}, According to Muṣḥaf of Ubay: (ʿAlā al-Ḥayāh) with the definite article ʿthe{Even more than polytheists}, it was said: It is attached to the first words, meaning: They are more eager to life than the polytheists.

Al-Farraāʾ said: "And this is like what you say: He is the most generous of people, even more generous than Hatim."

(Meaning, "He is more generous than Hatim.")

Hatim al-Tai. is a famous Arab poet who is immortalized in history for his exceptional generosity and noble character. He has become a proverbial figure for his extreme generosity.

And it is also said: It is an introductory phrase, and the completion of the statement is found when Allah Almighty says:

{To life}, then it started with Wāw of resumption and implied a noun for {wish}, estimated by: Out of the polytheists are those who wish for; Dhul al-Rummah said in this meaning:

They remained, and among them were tears that preceded him,

and others shed tears due to grief.

"Among them were tears that preceded him,"

He meant those who shed tears for him, and he intended specifically those who were polytheists or followers of Zoroastrianism (Magi).

{Each one of them wishes to live a thousand years}

The commentators said: It is a greeting used by the Magians among themselves: "Live for a thousand years, and celebrate every thousand Nayrūz and festival."

Allah Almighty said next: {But even if they were to live that long, it would not save them from the punishment}, meaning: they will never deliver of the torment no matter how long they lived. It is said: "Zahzahthu fatuzhazhah," which means: "You distanced him, so he becomes distant." It can be used as a transitive verb or intransitive verb.

Dhul-Rummah said in the transitive sense:

"O the one who holds the soul within me

when it is close to death,

And forgives sin, distance me from the Fire."

And another poet said in the mandatory sense:

"My beloved, why does darkness not disperse?

And why does the light of dawn not become clear?

{And Allah is All-Seeing of what they do}.

Qurʾān 2: 97 # {Say, ʿO Prophet, ʾ "Whoever is an enemy of Gabriel}, Ibn ʿAbbāas, said, Indeed, among the scribes of the Jews is one called ʿAbdullah ibn Ṣūryyā.. who engaged in a debate with the Messenger of Allah, (P.B.U.H) and asked him some questions. When the argument turned against him, he said, "Which angel comes to you from the heavens?"

The Prophet (P.B.U.H) replied, "Gabriel, (P.B.U.H).

Allah the Most High never sent a prophet without him being his ally."

The man said, "He is our enemy among the angels. If Michael were in his place, we would have believed in you. Gabriel descends with punishment, fighting, and severity. He has harmed us many times. The greatest harm to us was when Allah revealed to our Prophet that Jerusalem would be destroyed by the hands of a man named Bukhtanassar.

He informed us of the time when it would be destroyed. When the time came, we sent a man from the strong men of the Children of Israel to seek and kill Bukhtanassar.

He set out to find him until he met a poor servant boy in Babylon who had no power. Our man intended to kill him, but Gabriel intervened and said to our man, 'If your Lord is the one who ordered your destruction, you will not be able to harm him. And if it is not so, then on what basis will you kill him?'

Our man believed him, returned to us, and Bukhtanassar grew in power and strength.

Then he conquered us and destroyed Jerusalem.

That is why we consider him an enemy.

So Allah, the Almighty and Glorious, revealed this verse." (1)

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(1) Al-Wāḥidī mentioned it in ((Asbāb Al-Nuzūl)) (p. 33), and Al-Baghawī in ((Ma'ālim Al-Tanzīl)) 1/124, on the authority of Ibn ʿAbbās with the same wording.

Ibn Ḥajar mentioned him in ((Al-'Ujāb fī Bayān al-Asbāb)) (pg. 296-297), on the authority of Al-Wāḥidī, and he said: I said: He is surprised at his assertion of this on the authority of Ibn ʿAbbās despite the weakness of his way, because it is from the interpretation of ʿAbd Al-Ghanī ibn Saʿīd ath-Thaqafī, and I have presented that he is dead.

A part of it was reported on the authority of Ibn ʿAbbās as Marfūʿ, in a similar manner.

Imām Aḥmad reported it in his ((Musnad)) 1/274 (2483), and Abū Nuʿaym in ((Ḥilyat Al-awliyāʾ)) 4/337 via Bukayr ibn Shihāb on the authority of Saʿīd ibn Jubayr on the authority of Ibn ʿAbbās. They asked the Prophet (P.B.U.H) about five things: about the sign of the Prophet, how the woman is feminine and masculine, and about what Israel forbade himself, and about thunder, and the last was about his companion among the angels, and it came in it:... There is only one remaining, and it is the one we pledge allegiance to if you told us about it, for there is no prophet, but an angel who brings him the news. Who is your friend? He replied: Gabriel, peace be upon him. They said: Gabriel sends down war, fighting and torment, our enemy. If I said: Mikael, who sends down mercy, vegetation and rain, we would believe in you. Allah Almighty revealed:

{Say, ʾO Prophet,ʾ "Whoever is an enemy of Gabriel should know that he revealed this ʾQuranʾ to your heart by Allah's Will} [Qurʾān: 2: 97] to the end of the verse.

Abū Nuʿaym said: It is unfamiliar from Bukayr's Ḥadīth; Bukayr is the only one who narrated it.

Aḥmad Shākir corrected its transmission chain in his review of (Al-Musnad) 5/172 (2514).

Al-Wāḥidī reported it in ((Asbāb an-Nuzūl)) (pg. 32) from this way, and limited it to mentioning Gabriel.

It was reported by At-Tirmidhī in the book of interpretation, Surat Al-Ra'd (3117), and Al-Nasa'ī in "Al-Sunan Al-Kubrā", the book of cohabitation of women - as in "Tuḥfat Al-Ashrāf"

Muqātil said: It was revealed about the Jews, because they said, ‘Gabriel is our enemy.

He was commanded to appoint prophethood among us, but he gave it to others.

‘ So Allah, the Almighty and Glorious, revealed this verse.”

is of the view that It was revealed about the Jews, where they said: Gabriel is our enemy, he was commanded to make prophet hood among us and he made it to others, hence Allah Almighty revealed this verse. (1)

4/394 - and Ibn Abī Hātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 1/67, 288 (186, 958). However, Gabriel was not mentioned in it.

At-Tirmidhī said: This Ḥadīth is Ḥasan.

Al-Albānī graded it Ṣaḥīh in (Ṣaḥiḥ of Sunan At-Tirmidhī) 3/64 (2492).

It was reported by Aḥmad in (al-Musnad) 1/273 (2471), and aṭ-Tabarī in (Jāmiʿ al-Bayan) 1/431-432 from the way of Shahr ibn Ḥawshab, on the authority of Ibn ʿAbbās, in a long context, and in it is their question about Gabriel.

Its chain of transmission was corrected by Aḥmad Shākir in his editing of “Jāmiʿ al-Bayān” by aṭ-Ṭabarī 2/377.

Al-Haythamī mentioned it in ((Majmaʿ Az-Zawāʾid)) 8/242 and said: At-Tirmidhī narrated it in brief, and Aḥmad and Aṭ-Ṭabarānī narrated it, and their men are trustworthy.

See this also ((Jāmiʿ al-Bayān)) by aṭ-Tabarī 1/431 et seq.

A benefit: Ibn Ḥajar said, after mentioning the narrations about the reason for the revelation of the verse: The summary of what has been mentioned about it is three views:

One of them is the saying of the majority: Their enmity is because he inflicts torment.

The second is that he prevented the killing of Nebuchadnezzar, who destroyed their mosque, shed their blood, and took their offspring captive.

Third: Being changed prophethood from the children of Israel to the children of Ismāʿīl.

See: (Al-‘Ujāb fī Bayan al-Asbāb) by Ibn Ḥajar 1/298.

(1) It was reported by aṭ-Ṭabarī in (Jāmiʿ al-Bayān) 1/433-434 on the authority of Qatādah and as-Suddī, in a similar manner. It was narrated by Sufyān ibn Uyaynah on the authority of ʿIkrimah.

It was mentioned by Al-Baghawī in (Maʿālim At-Tanzīl)) 1/124-125. And see: ((Asbāb al-Nuzul)) by al-Wāḥidī (p. 32-33), (Tafsīr al-Qurʾān al-ʿAẓīm) by Ibn Kathīr 1/506.

Aṭ-Ṭabarī said: All commentators unanimously agreed that this verse was revealed as an answer to the Jews of the Children of Israel, when they claimed that Gabriel was an enemy to them, and that Mikael was their guardian, then they differed about the reason for which they said that.... (Jāmiʿ al-Bayān) 1/431.

Qatādah, ʿIkrimah and As-Suddī said: ʿUmar ibn Al-Khaṭṭab (may Allah be pleased with him) had a piece of land at the highest point of Al-Madinah, and its pathway passed by the Jewish schools.

Whenever ʿUmar, would visit his land, he would approach them, listen to them, and converse with them.

They said to him, "O ʿUmar, among the companions of Muhammad, there is no one dearer to us than you.

They pass by us and harm us, but you do not harm us.

We have hope in you." ʿUmar (may Allah be pleased with him,) replied, "By Allah, my dear to you is not because you love me, nor do I ask you for anything because I doubt my religion.

Rather, I enter among you to gain more insight into the affairs of Muhammad (P.B.U.H) and to see traces of his teachings in your scriptures."

They said, "Who is the companion of Muhammad who visits him from the angels?"

He replied, "Gabriel, (P.B.U.H) " They said, "He is our enemy, he reveals our secrets to Muhammad, and he is associated with all kinds of punishment, destruction, severity.

As for Michael, when he comes, he brings abundance and peace."

ʿUmar asked them, «You know Gabriel and deny Muhammad?»

They said, "Yes." He said, "Then tell me about the station of Gabriel and Michael with Allah, the Almighty and Glorious."

They said, "Gabriel is on His right, and Michael is on His left, and Michael is an enemy to Gabriel."

ʿUmar said, «I bear witness that whoever is an enemy to Gabriel is an enemy to Michael, and whoever is an enemy to Michael is an enemy to Gabriel, and whoever is an enemy to both of them, then Allah, the Almighty and Glorious, is an enemy to them.»

Then ʿUmar returned to the Messenger of Allah, (P.B.U.H) , and found that Gabriel had preceded him with the revelation.

The Messenger of Allah (P.B.U.H), recited these verses to Omar and said, "Indeed, your Lord concurred with you, O ʿUmar."

ʿUmar, may Allah be pleased with him, said, "After that, I saw myself firm in the religion of Allah, more solid than a rock."

Allah Almighty said confirming the statement of ʿUmar:

{Say, ˹O Prophet,˺ "Whoever is an enemy of Gabriel}.

There are seven recitations in {Jibrīl}: {{Jabraʾīl}} with Hamzah and Fatḥah of Jīm and Rāʾ. It is the recitation of Ḥamzah, Al-Kisāʾī, Abū Bakr and Khalaf, and this is the choice of Abū ʿUbayd.

And he said: I have seen in Muṣḥaf ʿUthmān which was called: Al-Imām-with Yāʾ in (Jibrīl) and (Mikāʾīl). The confirmation of Yāʾ shows Hamzah.

A poet composed:

We witnessed and no battle had we passed

Along lifetime except Jibrīl was on top of it

(Jabrāʾīl) with Madd and Hamzah on the patern of (Jabrāʾīl), (It is the recitation of ibn ʿAbbās, ʿAlqamah and ibn Wathāb.

And (Jabrāʾil) with Madd and Hamzah Mukhtalash, on the pattern of (Jabrāʾil), and it is the recitation of Ṭalḥah ibn Muṣarrif.

And {Jabraʾil} with Qaṣr (shortening) and Hamzah Mukhtalash, on the pattern of Jabaʾil) it is the recitation of Yaḥyá ibn Yaʾmar, ʿĪsā ibn ʿUmar and Al-Aʿmash.

And {{JabrĪl}} with Fatḥah of Jīm and Kasrah of Rā without Hamzah, and it is the recitation of ibn Kathīr and he cited:

And Jibrīl is the Messenger of Allah among us

And he is the holy spirit, he was not hidden from us.

And {Jibrīl} with Kasrah of Jīm and Rāʾ without Hamzah, it is the recitation of ʿAlī ibn Abī Tālib, Abū ʿAbdul-Raḥman, Abū Rajāʾ, Abūl ʿAliyah, Saʿīd ibn Al-Musayyib, Al-Ḥasan and the majority of the people of Al-Baṣrah, Al-Madinah, Ḥafṣ and the view held by Abū Ḥātim.

This has been narrated form the Prophet (P.B.U.H):

[283] Abū Bakr Muḥammad ibn Muḥammad ibn ʿUthmān informed us: Abū Bakr ibn Mujāhid informed us: Al-Ḥusayn ibn Bishr narrated to me: Rawḥ ibn ʿAbd Al-Muʾmin narrated to us, on the authority of Muḥammad ibn Ṣāliḥ, on the authority of Shibl, on the authority of ʿAbdullah ibn Kathīr,

that ʿAbdullah ibn Kathīr said: I have seen the Messenger of Allah (P.B.U.H) in a dream while he was reciting {Jibrīl}, with Kasrah of Jīm and Raʾ without Hamzah, so I will never recite it except that way. (1)

I said: this is the more correct and popular according to ibn Kathīr as mentioned earlier. And Allah knows best.

As for interpretation:

The scholars said: The word "Jabr" and (Mīk) in Syriac mean "servant", and (īīl) refers to Allah, the Almighty.

[284] Muḥammad ibn Aḥmad ibn ʿAbdūs informed us: Muḥammad ibn Muḥammad ibn Al-Ḥasan informed us: ʿAlī ibn ʿAbdul ʿAzīz informed us: Abū ʿUbayd informed us: Abū Muʿāwiyah narrated to us, on the authority of Al-ʿA'mash that Ismāʿīl from Rajāʾ reported Muʿāwiyah as saying:

"Indeed, Gabriel and Mikael are like your saying: ʿAbdullah and ʿAbdul-Raḥman." (2)

It is also said that "Jibril" is derived from "Jabrut Allah" meaning the might or power of Allah,

and "Mikail" is derived from mlkūt Allah meaning the kingdom or sovereignty of Allah.

As for His statement: {Then indeed he} refers to Gabriel: {brought it down}, referring to the Qurʾān, it was tantamount to something implied, such as: {If Allah were to punish people ⌜immediately⌝ for what they have committed, He would not have left a single living being on earth} [35:45], meaning: the earth, and His statement: {until they went out of sight} [38:32], referring to the sun.

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(1) [283] The assessment of the reliability of the chain of transmitters:
Its chain of transmission is weak because it is Mursal and weak. It also includes narrators who were not mentioned with Jarḥ or Taʿdīl. And Allah knows best.
The authentication of Ḥadīth:
It was narrated by Ibn Mujāhid in his book (As-Sab'ah) (p. 166) on the authority of Husayn ibn Bishr.

(2) [284] The assessment of the reliability of the chain of transmitters:
No Jarḥ or Taʿdīl was raised about the compiler's sheikh.
The compiler narrates this Ḥadīth with the chain of transmission with which he narrated the book (Al-Qirāʾāt) by Abī ʿUbayd, and it has been perviously mentioned, and this Ḥadīth appears to be in that book and is missing and I could not find it.

{On your heart}: O Muḥammad {with the permission of Allah}, with the command of Allah, {confirming what came before it}, meaning: the previous books.

{A guide and good news for the believers}

Then He Almighty said: {Whoever is an enemy of Allah, His angels, His messengers, Gabriel, and Michael, then ˹let them know that˺ Allah is certainly the enemy of the disbelievers}

Allah mentioned Gabriel and Michael specifically - although they are included among the angels for their virtue, as He Almighty said: {In both will be fruit, palm trees, and pomegranates} [55:68].

There are four dialects in the word {Michael}: With Madd and Hamzah, on the patern of (Mikā'īl), this is the recitation of the people of Mecca and, Al-Kūfah and the Syrians.

{Mikā'il}, with Madd Mukhtalas, such as (Mīkā'il), and this is the recitation of the people of Medina.

(Mika'l) with Hamzah and Qaṣr on the patern of (Mika'l), and it is the recitation of al-'A'mash and ibn Muḥayṣin.

And {{Mikāl}} on the patern of Mif'āl, it is the recitation of the people of Al-Baṣrah.

The poet said:

"On the day of Badr, we encountered you with reinforcements,

With us were Jibrīl and Mikail alongside the victory.

And Jarir said:

"They worshipped the cross and rejected Muhammad,

They denied Jibrīl and rejected Mikail."

The meaning of the verse is that whoever was an enemy to one of them, verily Allah will be an enemy for him, 'and' here means 'or', same as Allah (Glory be to Him) statement:

{Indeed, whoever denies Allah, His angels, His Books, His messengers, and the Last Day}[4:136], as the disbeliever is disbeliever in all.

Ibn Ṣuryyā said: O Muḥammad! you have not brought us anything that we already know in order for us to understand and believe in it. Allah has

not revealed upon you a clear sign that serves as a conclusive proof for us to believe in.

whereupon, Allah Almighty sent down:

Qurʾān 2: 98 # Whoever is an enemy of Allah, His angels, His messengers, Gabriel, and Michael, then (let them know that) Allah is certainly the enemy of the disbelievers.

Qurʾān 2: 99 # {Indeed, We have sent down to you ˹O Prophet˺ clear revelations}, clear proofs determining the lawful and unlawful, limits and rules.

{˹But˺ none will deny them except the rebellious}, those who are deviant of Allah's command}

Qurʾān 2: 100 # Allah Almighty said: {And is it not that whenever}, Wāw of conjunction is joined with Alif of interrogation as it was joined with Fā' in His statement: {Can you make the deaf hear}, [40:43], and His statement: {Would you then take him and his descendants as patrons instead of Me} [18:50]. Similarly, it would join to {Thumma}, as His statement: {Now? But you always wanted to hasten it!} [10:51], and etc.

Abū Al-Simāl Al-ʻAdawī recited it with Sukūn of Wāw by way of attribute.

{Kullamā} occurs in the accusative case as adverb.

{They took a covenant}, refers to the Jews.

Ibn ʿAbbās said: When the Messenger of Allah (P.B.U.H) mentioned what Allah had taken upon them, Mālik ibn Aṣ-Ṣayf said: By Allah, there is no pledge nor covenant was taken upon us concerning Muḥammad.

Thereupon, Allah Almighty sent down this verse.

This is stated by the recitation of Abū ʿAṭāʾriḍ:

(Awā Kulamā ʻUhidū ʻAhdān), in the passive form.

This interpretation is held by Allah's Almighty statement:

{Remember, O Prophet,˺ when Allah took the covenant of those who were given the Scripture to make it known to people}, [3:187]

And some scholars said: It is that the Jews made a covenant, saying, "If Muhammad comes, we will believe in him, support him against the idolaters of the Arabs, and expel them from their lands."

But when he was sent, they broke the covenant and disbelieved in him. Their evidence is the statement of Allah, the Almighty: “

(And when there came to them a Book from Allah confirming that which was with them) (2: 89)

ʿAṭaāʾ. said: It refers to the covenants that existed between the Messenger of Allah (P.B.U.H) and the Jews, which they broke, just as the tribe of Qurayzah and the tribe of Al-Nadir did.

This is proven by The statement of Allah Almighty

{And when there came to them a Book [i.e., the Qurʾān] from Allah confirming that which was with them}, the verse.

ʿAṭāʾ said: It refers to the covenants that have been undertaken between the Messenger of Allah (P.B.U.H) and the Jews, yet they broke them, as what Qurayẓah and An-Naḍīr had done.

This is proven by Allah’s Almighty statement: {Namely˹ those with whom you ˹O Prophet˺ have entered into treaties, but they violate them every time}, [8:56]

{A group of them casts it aside?}, this is proven by the recitation of ʿAbdullah : (nqḍah).

(violated}, {a party form them}, some sects of the Jews.

{In fact, most of them do not believe}.

Qurʾān 2: 101 # Allah (may He be glorified and exalted) said: {Now, when a messenger from Allah has come to them—confirming their own Scriptures—some of the People of the Book cast the Book of Allah behind their backs as if they did not know}.

An-Nabdh originally refers to rejection and casting something aside.

And Al-Zajjaj composed,

You looked at its title and discarded it,

Like you discard a sandal made from your own sandals.

The poet used the word (Fanbazah) to mean rejecting and turning down.

This is a metaphor used for someone who belittles something and does not act upon it.

The Arabs say:

"Put this behind your back, turn away your ear, and beneath your feet."

Meaning: Leave it and turn away from it

Allah Almighty said: {And You turn your back on Him entirely?} [11:92]

Al-Farraaʾ. composed: Tameem ibn Zaid, do not be my need

With a back that does not carry its response.

The poet used the word (bẓhr) to refer to declining and refusing

And Al-Sha'bi said: It is in their hands, they recite it,

but they have abandoned acting upon it.

And Sufyan ibn ʿUyaynah said:

They placed it in silk and brocade, sweetened it with gold and silver, but they did not make the permissible lawful or the prohibited forbidden.

Hence, the abandonment.

Qurʾān 2: 102 # Allah Almighty said: {And they follow}, referring to the Jews.

{What the devils recited}, meaning: What the devils used to recite,

As the poet composed:

And if you pass by his grave, then trample upon it,

Like the sand dunes and every swimming shore.

And sprinkle the sides of his grave with its blood,

For he may be a brother of blood and sacrifices.

Meaning: He may indeed be...

[285] I heard Abū al-Qāsim ibn Ḥabīb, saying: I heard Abū Bakr ibn ʿAbdūs, saying, reporting on the authority of al-Ḥusayn ibn al-Faḍl said when asked about this verse:

It is a concise expression implying: "Follow what used to be recited by the devils," meaning what they used to recite. (1)

(1) [285] The assessment of the reliability of the chain of transmitters:
The compiler's Sheikh was criticized by al-Ḥākim.
See: (Al-Baḥr Al-Muḥīṭ) by Abū Ḥayyān 1/494.

Ibn ʿAbbāas. said: Follow and act upon it.

ʿAṭāʾ. and Abū ʿUbaydah. said: Narrate and speak with it.

Yamān said: Narrate it.

Al-Ḥasan recited "Al-Shayatin" with a " Wāow " in the place of "rfa'". (nominative case) in the whole Qurʾān .

[286] I heard Abū al-Qāsim al-Ḥabībī saying: I heard Abū Ḥamid al-Khārizinjī, saying: When he was asked about the recitation of al-Ḥasan, so he said:

It is a common mistake among most linguists, but Al-Asma'i claimed to have heard an Arab saying,

"The garden of so-and-so is surrounded by gardens."

By using the word (Bastānūn.) with 'wāow' in the plural form. (1)

{During of the reign Solomon},

means under the sovereignty of Solomon, indicating his kingship and reign.

It is similar to what Abu Al-Najm said in his poetry:

She looks on the horizon as the eye of the one-eyed

Meaning "in the horizon."

As for " al-mulk " it refers to the complete power and strength of authority.

This statement was mentioned by Al-Zajjaj.

"The story of the verse is that the devils wrote magic and sorcery on the tongue of Asif, saying that this is what Asif ibn Barkhiya had learned from Solomon the king.

They buried it under his place of prayer when Allah Almighty took away his kingdom, and Solomon was unaware of it.

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(1) The assessment of the reliability of the chain of transmitters:
Al-Ḥākim declared him a liar.
See: (Al-Baḥr Al-Muḥīṭ) by Abū Ḥayyān 1/494.
(1)[286] The assessment of the reliability of the chain of transmitters:
Al-Ḥākim declared him a liar.
See: (Al-Baḥr Al-Muḥīṭ) by Abū Ḥayyān 1/494.

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When Solomon, (P.B.U.H), passed away, they extracted it from under his place of prayer and said to the people, 'Your king Solomon possessed this knowledge, so learn it.'

However, the scholars of the Children of Israel and their righteous people said, 'God forbid, this cannot be the knowledge of Solomon.

If it was, Solomon would have perished.'

But the common people said, 'This is the knowledge of Solomon,' and they eagerly embraced it while rejecting the scriptures of their prophets.

Criticism and blame spread against Solomon, and this situation continued until Allah, the Mighty and Majestic, sent Muhammad (P.B.U.H) and revealed the innocence of Solomon through his speech, saying,

'{And they followed [instead] what the devils had recited}'

[2: 102]. This is the statement of al-Kalbī

According to As-Suddī: The devils used to ascend to the heavens and sit in places where they could hear the conversations of the angels about events occurring on Earth, such as death or other matters.

They would then come to the soothsayers and mix truthful and false information, fabricating lies in every word, with seventy falsehoods. They would inform the soothsayers of this fabricated information, and the people would record it.

This belief spread among the Children of Israel that the jinn had knowledge of the unseen.

So, Solomon, (P.B.U.H), was sent to the people, and he gathered those books, placed them in a box, and buried them beneath his throne.

He declared, "I will not tolerate anyone claiming that the devils have knowledge of the unseen," and he ordered their execution.

However, when Solomon passed away, people deviated from the truth, and the scholars who knew about Solomon and the burial of the books died.

Those who followed after them were deceived by a devil who appeared in the form of a human.

This devil approached a group of the Children of Israel and said, "Shall I guide you to a treasure that you will never consume?" They replied, "Yes."

He said, “Dig beneath the throne.” He accompanied them and showed them the spot, then stood aside.

They said, “Come closer.” He replied, “No, I will stay here. If you don’t find it, kill me.” The reason he stayed away was that whenever a devil approached the throne, it would be burned. They dug and found those books.

When they retrieved the books, the devil said, “Indeed, Solomon used to control jinn, humans, devils, and birds with this knowledge.” Then the devil flew away, and the rumor spread among the people that Solomon was a sorcerer.

The Children of Israel took possession of those books, and that is why magic is prevalent among the Jews.

When Muhammad (P.B.U.H) came, the Jews disputed with him, but Allah, the Almighty, exonerated Solomon from these accusations and revealed this verse.

{They ˹instead˺ followed the magic promoted by the devils during the reign of Solomon}, ʿIkrimah said: Solomon, (P.B.U.H). would never start a day without a tree sprouting in his mihrab (prayer niche) in the Holy House (Bayt al-Maqdis).

He would ask the tree, “What is your name?” And it would respond, “My name is such and such.”

Then he would ask, “What disease are you for?”

And it would reply, “I am for such and such.”

He would then command it to be cut and lifted into the treasury, and he would plant a part of it in the gardens.

Eventually, the carob tree (khirnubah) grew, and he asked it,

“Who are you?” It said, “I am the khirnubah.”

He asked, “What did you grow for?” It replied, “For the destruction of your mosque.”

Solomon, (P.B.U.H), said,”Allah would not allow it to be destroyed while I am alive. You are the one who will face destruction and the ruin of the Holy House.”

So he uprooted it and planted it against its own wall.

It didn't take long before the tree withered away, and people started saying in their illnesses," If only we had someone like Solomon, we would have been cured."

The devils then wrote a book and placed it in Solomon's prayer niche, saying to the people, "We will guide you to what Solomon used to heal with." So they went and retrieved that book, only to find that it contained magic and incantations.

At that point, Allah, the Mighty and Majestic, revealed the innocence of Solomon and exposed the actions of the devils and the Jews upon His Prophet Muhammad. (P.B.U.H). (1)

{They ⌜instead⌝ followed the magic promoted by the devils during the reign of Solomon. Never did Solomon disbelieve, rather the devils disbelieved}, with magic, as it is disbelief. {Rather, the devils disbelieved}: The Kufans and Syrians except ʿĀṣim recited it with lightening of Nūn and Ash-Shyaṭīn occurs in the nominative case, as the verse in Surat al-Anfāl,

{But it was Allah Who Killed them}, and {But it Allah who threw it} [8:17]

The other reciters read it with Tashdīd and the following word occurs in the accusative.

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(1) I could not find it from the words of ʿIkrimah at anyone except the compiler. It was reported by Ibn ʿAbbās and Khaṣīf Al-Jazarī.

As for the saying of Ibn ʿAbbās: Al-Bazzār reported it in (Al-Baḥr Al-Zakhār) as in (Kashf Al-Astār) 3/106 (2355, 2356), and Muḥammad ibn Naṣr Al-Marwazī in (Taʾẓīm Qadr aṣ-Ṣalāh) 1/225 (207), and aṭ-Ṭabarī in (Jāmiʿ al-Bayān) 1/451, and al-Ṭabarānī in ((Al-Muʿjam al-Kabīr)) 11/451-452, and al-Marwazī in his additions to ((Zuhd)) by Ibn al-Mubarak (p. 278-279) (1072), and al-Hakim in (Al-Mustadrak) 2/423.

Some reported it.

Al-Bazzār said: We do not know its chain of transmission except Ibrāhīm ibn Ṭahmān.

Al-Ḥākim said: This Ḥadīth is narrated through a Ṣaḥīḥ chain of transmission, yet they did not report it. Further, Adh-Dhahabī agreed with him.

Ibn Kathīr said in (Tafsīr al-Qurān al-ʿAẓīm) 11/268: Although this chain is Marfūʿ. This Ḥadīth is is Gharīb and Munkar, and more likely to be Mawqūf.

Al-Haythamī said in ((Majmaʿ Az-Zawāʾid)) 8/207-208: It was narrated by Aṭ-Ṭabarānī and Al-Bazzār through Marfūʿ and Mawqūf report. It includes ʿAṭāʾ and he was Muḍṭarib.

As for the saying of Khaṣīf: Saʿīd ibn Manṣūr reported it in (As-Sunan) 2/576 (204) with a Ḥasan chain of transmission to Khaṣīf.

As-Suyūtī mentioned it in ((Ad-Durr Al-Manthūr)) 1/183 and attributed it to Saʿīd ibn Mansūr.

{Walakkinna}: has two meanings: negation of the past and affirmation of the future.

It is built from three words: Lā . (no), 'ka' .(particle), and 'in'. (if).

'La' is for negation, 'ka'. is a particle, and 'in'. is for affirmation and realization.

The hamza was dropped due to heaviness, as it can be pronounced with heaviness or lightness.

When it is pronounced with heaviness, it takes the grammatical case (nasb) for the nouns that follow it, similar to how 'inna' (a heavier form of 'in') functions.

And when it is pronounced with lightness,. it takes the grammatical case (rafa') and functions as 'in' (a lighter form of 'in')."

{They taught magic to the people}, so said that As-Siḥr refers to knowledge and proficiency in something,

Allah Almighty said:

{Then they pleaded, "O ˹mighty˺ magician!}, [43:49], meaning: O scholar!

Others are of the view that magic is not but a camouflage, so that the one who sees it thinks that it is something while it is naught, it looks like the mirage which deceive whoever sees it.

Allah Almighty said: {And suddenly their ropes and staffs appeared to him—by their magic—to be slithering}[20:66].

{Along with what had been revealed to the two angels}, Mā is used in position of accusative as an object, meaning: They would teach what had been revealed to the two angels, meaning, by way of inspiration.

Perhaps, it occurs in the accusative due to the verb {'Watab'ū}, It is estimated by:

And they followed what had been revealed to the two angels.

Some said that Mā is used for denial, hence it is inadmissible, i.e. and magic had not been revealed to the two angels as the Jews claim, however, they realized it by their one accord, but the first view is more correct.

Ibn ʿAbbās, al-Ḥasan, Aḍ-Ḍaḥāk and Yaḥyá ibn Abī Kathīr recited it:

{Al-Malikayn}, with Kasrah of Lām, arguing that they were two man used to practice sorcery, who were living in Babel because the angels never teach people magic.

with Kasrah of Lām, and said:"They were two sorcerers (who were) in Babylon.

This is because the angels do not teach people magic. Al- Ḥasan explained it by saying: "They were two healers in Babylon."

And it refers to Babylon in Iraq, which was named "Babylon" because tongues became confused when the tower of Nimrod fell, meaning they became scattered.

According to Al-Khalīl ibn Aḥmad: "It was named Babylon because when Allah wanted to confuse the tongues of the children of Adam and cause them to differ, He sent a wind that gathered them from every direction to Babylon.

Allah, the Almighty, confused their tongues, and no one understood what the other was saying. Then that wind dispersed them in different lands, and it (Babylon) remains as a known non-Arabic place name."

{Hârût and Mârût}, They are two Syriac names, and they are used instead of interpreting the two kings mentioned in their place. However, they are written in accusative case with their original Syriac form and their meaning.

Their tale is, as reported by ibn ʿAbbās and the Scholars of Tafsīr: [1]And their story, according to what Ibn ʿAbbās and the interpreters mentioned,

(1) (The story of Harūt and Marūt mentioned by the compiler was reported by a group of companions, followers and others, including: Ibn ʿAbbās, Ibn Masʿūd, Ibn ʿUmar, ʿAli , Ka`b al-Aḥbār, As-Suddī, Al-Kalbī, and others.
This story was brought out by Abd al-Razzāq in(Tafsīr al-Qurʾān a-ʿAẓīm) 1/53-54, and al-Bazzār in (Al-Baḥr Al-Zakhār) (2938), and ʿAbd ibn Ḥāmid as in (Al-Muntakhab) (787), and Ibn Hibbān in his (Ṣaḥīḥ) as in (Al-Ihsān) 14/63 (6186), aṭ-Tabarī in (Jāmiʿ al-Bayan) 1/456-459, and Ibn Abī Hātim in ((Tafsīr al-Qurʾān al-'Aẓīm)) 1/305-309 (1012 - 1016), As-Samarqandī in (Baḥr Al-ʿUlūm) 1/143, and Al-Bayhaqī in (As-Sunan Al-Kubrā) 10/4 The Book of Victims, the chapter on the prohibition of medication with intoxicants.
It was mentioned by the compiler in (ʿArā'is al-Majālis) (pg. 44), and al-Baghawī in (Ma'ālim al-Tanzīl) 1/129-131, and Ibn Kathīr in (Tafsīr al-Qurʾān al-ʿAẓīm) 1/523-533 and others, and Al-Suyūtī explored its narrations in (Ad-Durr Al-Manthūr) 1/185-193.
After mentioning the narrations in the story of Harūt and Marūt, Ibn Ḥajar said: Ath-Thaʿlabī, then Ibn Ẓafar, then Al-Qurṭubī summarized this story from some of what I mentioned, and

was as follows: The angels witnessed the evil deeds and numerous sins of the

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from the narration of Al-Kalbī and other commentators, and they mentioned increases in the story, (Al-ʻUjāb fī Bayān al-Asbāb) by Ibn Ḥajar 1/333.

Many scholars and commentators have weakened this story, and one of the best things is what Ibn Kathīr said. Where he said: It was narrated in the story of Harūt and Marūt on the authority of a group of followers, such as Mujāhid, As-Suddī, Al-Ḥasan Al-Baṣrī, Qatādah, Abū Al-Āliyyah, Az-Zuhrī, Al-Rabīʿ ibn Anas, Muqātil ibn Ḥayyān and others, and it was narrated by a group of commentators from the formers and latters, and its outcome is due in its detail to the reports of the Children of Israel. As there is no Ṣaḥīḥ, Marfūʿ Ḥadīth in it that is Muṭṭaṣil to the Ṣadūq, the trustworthy, the infallible, who does not speak out of desire, and the apparent context of the Qurʾān is the summary of the story without exaggeration or redundancy in it, so we believe in what was mentioned in the Qurʾān according to what Allah Almighty wanted, and Allah knows the truth, (Tafsīr al-Qurʾān al-ʿAẓīm) 1/532.

See also: (Al-Moḥarir Al-Wajīz) by Ibn ʻAttiyah 1/187, (Aḥkām Al-Qurʾān) by Ibn Al-Arabī 1/30, "Mafātīḥ Al-Ghayb" by Al-Razī 3/219-220, ((al-Jāmiʿ li Aḥkām Al-Qurʾān)) by Al-Qurṭubī 2/46, (Anwār at-Tanzīl) by Al-Bayḍawī 1/175, (Lubāb At-Taʾwīl) by Al-Khāzin 1/90, (Al-Baḥr al-Muḥīt) by Abū Ḥayyān 1/498 and others, where they weaken this story.

The strongest thing that weakens this story is two things:

The first: It does not contain any Marfūʿ narration as ibn Kathīr stated. As for the Mawqūf, even if some of it is strong, scholars have indicated that these Mawqūf reports are a story about the Children of Israel and their relationship with each other.

Therefore, Ibn Kathīr said - after mentioning the narration of the story: I think this is from the creation of the Israelis, although it was brought out by Ka'b al-Aḥbār, and a group of predecessors received it from him, so they mentioned it as a matter of story and talked about the Children of Israel, (Tafsīr al-Qurʾān al-ʿAẓīm) by Ibn Kathīr 1/532.

The second: That in the story there is a defamation of the infallibility of the angels, peace be upon them, who do not disobey Allah as He commands them and do what they are commanded.

See: (Ash-Shifāʾ) by Al-Qāḍī ʻIyyāḍ Bisharḥ Al-Qarī 2/318, ((Al-Faṣl fī Al-Milal wa'l-Ahwā' wa'l-Niḥal)) by Ibn Ḥazm 3/305, (Al-Baḥr Al-Muḥīṭ) by Abū Ḥayyān 1/498, (Al-Isrā'iliyāt wa'l-Mawḍuʿāt) by Abī Zahrah (pg. 159-166), Ḥashiyat Aḥmad Shākir Alī (Musnad Aḥmad) 9/29-33 (6178).

- And there is another saying in Harūt and Marūt's story:

Where Ibn Ḥajar al-ʿĀṣqalānī and Jalal Ad-Dīn As-Suyūtī said that this story is affirmed, due to the large number of its narrations, the multiplicity of its methods, and the strength of them. Ibn Ḥajar presented the narrations of this story, and he judged each narration according to what he saw as correct, then he responded to those who challenged this story and at the end he said: I say: In the ways of this story, the strong and the weak, and there is no way to reject everything because It calls on the one who did it with lack of knowledge and daring to refute what he does not know, but it is better to look at what is differed on by addition or deficiency, and we take what is agreed upon and what is differed on, we take the strong and drop what was

children of Adam ascending to the heavens during the time of Idrīs . They accused them of these actions and invoked curses upon them, saying, "These are the ones whom You have placed on the earth, and You have chosen them, yet they disobey You!" Allah, the Almighty, said to them, "If I were to send you down to the earth and bestow upon you the same temptations I have bestowed upon them, you would commit the same sins." They responded, "Glory be to You! It is not befitting for us to disobey You." Allah, the Most High, then instructed them, "Choose two of your best angels and send them down to the earth." So they chose Hārūt and Mārūt, who were among the most righteous angels, and they were worshipped by the people.

Al-Kalbi said, Allah, the Most High, said to them, "Choose three." So they chose ʿAzza (which is Harūt), ʿAzaya (which is Marūt), and ʿAzazel. Their names were changed when they committed the sin, just as the name of Iblīs was changed. Allah, the Almighty, instilled in them the desires that He had instilled in the children of Adam, and He sent them down to the earth, commanding them to judge among the people and forbidding them from associating partners with Allah, unjust killing, adultery, and drinking alcohol. As for ʿAzazel, when desire entered his heart, he resigned from his position and asked Allah to elevate him to the heavens. So Allah removed him from his position and raised him up. He prostrated for forty years, then lifted his head but continued to bow down as an act of modesty before Allah. As for the other two, they remained steadfast in their duties. They would judge among the people during the day, and in the evening, they would mention the Great Name of Allah and ascend to the heavens.

Qatādah said: And not many months had passed before they were tested.

They all said: It happened that one day a woman named Zuhrah came to them, and she was one of the most beautiful women. Ali, (may Allah be pleased with him), said: She was from the people of Persia, and she was a queen in her land. When they saw her, she captured their hearts, and she tempted them for herself, but they refused and turned away. Then she came back on the second day and did the same, but they refused. She said, "Unless

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weakened or Muḍṭarib, that is, if we could not combine with the differed on and noting is more likely to be right, it will be joined with weak and Matrūk Ḥadīths .

And Allah is the Helper.

you worship what I worship, pray to this idol, kill a soul, and drink wine." They replied, "There is no way to do these things, for Allah, the Almighty, has forbidden us from them." So she turned away, but she returned on the third day with a cup of wine. In their hearts, there was a desire for it, so she tempted them again for herself and presented what she had said before. They said, "Prayer to other than Allah is the greatest major sin, killing a soul is a major, great sin, and the least of the three is drinking wine."

So they drank the wine and became intoxicated and committed adultery with the woman. When they had finished, a man saw them and killed him.

Al-Rabīʿ ibn ʿAnas said: Then they prostrated for the idol, then Allah transformed Az-Zuhrah into a star.

ʿAlī ibn Abī Ṭālib, As-Suddī and Al-Kalbī said: She said to them, "You will not have me unless you inform me of what you ascend to the heavens with." They replied, "In the name of Allah, the Greatest." She said, "How can you have me unless you teach me?" One of them said to his companion, "Teach her." He said, "I fear Allah." The other said, "Where is the mercy of Allah" So they taught her, and she spoke it and ascended to the heavens, so Allah transformed her into a planet.

According to these accounts, this is indeed Zuhrah herself. They specified and said, "She is this red planet, and its name in Persian is Nahid, and in Nabatean, it is Baydakht."

The validity of this statement is indicated by...

[287] Yaḥyá ibn Ismāʿīl al-Ḥarbī informed us: Makkī ibn ʿAbdān At-Tamīmī narrated to us, saying: Muḥammad ibn Yaḥyá Adh-Dhuhlī narrated to us: ʿIsḥāq ibn ʿIbrāhīm narrated to us: ʿĪsā ibn Yūnus informed us, on the authority of ʿIsrael, on the authority of Jābir, on the authority of Abū Aṭ-Tufayl, that ʿAlī (may Allah be pleased with him) said: Whenever the Prophet (P.B.U.H) saw Suhayl, he would say: "May Allah curse Suhayl, He would, tithe collector and may Allah curse Az-Zuhrah, she tempted the two angels." (1)

(1) [287] The assessment of the reliability of the chain of transmitters: It includes Jābir Al-Ja'fī and he is weak.
The authentication of Ḥadīth:

Mujāhid. said: I was with Ibn ʿUmar one night, and he said to me, "Point to the constellation," meaning Venus, "and wake me up when it rises." So when it rose, I woke him up, and he started looking at it and intensely cursing it.

I said, "May Allah have mercy on you. Why do you curse a star that listens and obeys?" He replied, "This star was involved in mischief, and the two kings met their fate because of it.

Nafi' said: Whenever Ibn ʿUmar saw Venus, he would say, "No welcome to it, no ease, and no hospitality." (1)

It was reported by Ibn Mardawayh, as in (Tafsīr al-Qurʾān al-ʿAẓīm) by Ibn Kathīr 1/526 via Jābir Al-Ja'fī, on the authority of Abū Tufayl, on the authority of ʿAlī, may Allah be pleased with him, who said: The Messenger of Allah (P.B.U.H) said:

(May Allah curse Venus, for she bewitched the two angels, Harūt and Marūt)). There is no mention of Suhayl.

Ibn Kathīr said: This Ḥadīth is not valid, and it is Munkar.

Similarly, Ibn al-Jawzī reported it in the Mawḍūʿ Ḥadīths ((Al-Mawḍuʿāt)) 1/298-299 Kitāb Al-Mubtada', Chapter on Mentioning the Musūkh (Mutants), via Muḥammad ibn Al-Ḥasan ibn ʿAbdul-ʿAzīz, on the authority of Sufyān ath-Thawrī, on the authority of Jābir, on the authority of Abū Ṭufayl, on the authority of Alī as Marfūʿ: (May Allah curse Suhayl - Three times, and it was said to him, and he said -:

He was a tax collector who oppressed people on earth, but Allah turned him into a shooting star)

Ibn al-Jawzī said: Wakīʿ narrated it on the authority of ath-Thawrī in Mawqūf report, and it is the Ṣaḥīḥ one. This is not Ṣaḥīḥ because it relies on Jābir Al-Ja'fī. Jarīr said: I do not consider it permissible to relate from him. Abū Ḥanīfah said: I have not seen liar than him. And Yaḥyá ibn Ma'īn said: He does not write down his Ḥadīth.

As-Suyūtī mentioned it in (Ad-Durr Al-Manthūr) 1/186, and attributed it to Ibn Rāhūyā and Ibn Mardawayh.

And see: (Al-Laʾālīʾ al-Maṣnūʿah) by as-Suyūtī 1/146, ((Tanzīh ash-Sharīʿah) by Ibn Iraq 1/210, (Al-Fawāʾid al-Majmūʿah) by al-Shawkānī (p. 213) (646) al-Shawkānī said: It was said: Mawḍūʿ. However, it was said: Weak, not Mawḍūʿ. Al-Maʿlamī said in his footnote on ((benefits)): Rather, it is undoubtedly fabricated, then he elaborated on his narration from the Ḥadīth of Alī, and from the Ḥadīth of Ibn ʿUmar, as a Marfūʿ and Mawqūf.

(1) It was reported by aṭ-Ṭabarī in (Jāmiʿ al-Bayān) 1/458, and al-Khaṭīb in (Tārīkh Baghdād) 8/42 and from his path by Ibn al-Jawzī in (Al-Mawḍuʿāt) 1/259 (389) Kitāb al-Mubtada', chapter mentioning the mutants: from The way of Sunayd ibn Dāwūd, on the authority of Faraj ibn Faḍālah, on the authority of Mu'āwiyah ibn Ṣāliḥ, on the authority of Nāfiʿ, he said: I traveled with Ibn ʿUmar, and when it was the end of the night, he said: O Nāfiʿ, did Al-Ḥamrāʾ come out? I said no. two or three times, and then I said: it has risen. He said: Neither welcome nor

Abū ʿUthmān An-Nahdī reported ibn ʿAbbās the woman who tempted the two kings was transformed, and she is this red constellation, meaning Venus. He said, "And it was called Baydakh.

Others rejected this statement and said: Indeed, Venus is one of the seven wandering planets that Allah has made as an adornment for the universe, and He swore by them. Allah says, {I do swear by the receding stars* which travel and hide}

[81:15-17]

This woman who tempted Hārūt. and Mārūt was called "Zuhrah" due to her beauty.

When her mischief became apparent, Allah (Glory be to Him) transformed her into a shooting star.

When the Prophet (P.B.U.H) saw Venus, he remembered this woman due to the similarity in names, and thus cursed her.

Similarly, Suhail Al-Ashshar was a man, and when the Prophet (P.B.U.H) saw the star, he remembered him and cursed him.

This is indicated by the narration of Qays ibn ʿAbbād from Ibn ʿAbbās in this story [1]

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welcome. I said: Glory be to Allah, a shining obedient star. He said: I only said what I heard from the Messenger of Allah (P.B.U.H). He said: The Messenger of Allah (P.B.U.H) said to me: The angels said: How patient you are on the children of Adam…)) Then he mentioned a story similar to the pervious story of Harūt and Marūt. And the wording of aṭ-Ṭabarī is short.

Ibn Al-Jawzī said: This Ḥadīth is not Ṣaḥīḥ, and Al-Faraj ibn Faḍālah was weakened by Yaḥyā.

Ibn Ḥibbān said: He overturns the chains of narrators, and narrates the weak texts with the Ṣaḥīḥ chains of narrators, and it is not permissible to depend on it as an argument.

As for Sunayd, Abū Dāwūd considered it weak and An-Nasāʾī said: He is not trustworthy.

(1) It was reported by Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 1/305 (1012) via Abū Jaʿfar al-Rāzī on the authority of Al-Rabīʿ ibn Anas, on the authority of Qays ibn ʿAbbād, on the authority of Ibn ʿAbbās, in a long context, and in it:… and in that time is a woman whose beauty among women is like the beauty of Venus among planets....

As-Suyūtī mentioned it in (Ad-Durr Al-Manthūr) 1/187-188 and attributed it to Ibn Al-Mundhir, Ibn Abī Ḥātim, Al-Ḥākim who graded it Ṣaḥīḥ, and Al-Bayhaqī in (Shuʿab al-Imān).

Ibn Kathīr mentioned it in (Tafsīr al-Qurʾān) 1/529 and said: Al-Ḥākim narrated it in (Al-Mustadrak) at length on the authority of Abū Zakariyyā Al-Anbārī on the authority of Muḥammad ibn ʿAbd as-Salam on the authority of Isḥāq ibn Rāhūyā on the authority of Ḥukām ibn Salam Al-Rāzī - and he was trustworthy - on the authority of Abū Jaʿfar Al-Rāzī with it and then said:

Kaʿb Al-Aḥbār and others said likewise, and Allah knows best. (1)

They said: Hārūt and Mārūt after they committed the sin, after committing the sin, attempted to ascend to the heavens, but their wings did not support them. They realized what had befallen them, so they went to the Prophet Idrīs (Enoch) (peace be upon him) and informed him of their situation.

They asked him to intercede for them with Allah, saying, "We have seen that you ascend among the people in worship, as all the people of the Earth do. So intercede for us with your Lord."

ʾIdrīs did so, and Allah gave them the choice between punishment in this worldly life or punishment in the Hereafter. They chose the punishment of this world, knowing that it would eventually end, and they were punished in Babylon

Scholars have differed regarding the nature of their punishment.

ʿAbdullah ibn Masʿūd said: They are suspended with their heads down until the Day of Judgment.

Qatādah said: They are hung upside down from their feet to the roots of their thighs.

Mujāhid said: They are placed in a well filled with fire.

Khaṣīf said: They are suspended upside down with chains.

The chain of transmission is Ṣaḥīḥ, however, they did not report it, so this is the closest thing that has been narrated in the matter of Al-Zahra, and Allah knows best, (Ad-Durr Al-Manthūr) by As-Suyūtī 1/190.

(1) Note:

Some went to deny that Venus is the planet now known, under the pretext that the planet that we see is small in the eye of the beholder, its size may be thousands of times the size of the earth's globe, so how can a woman's small body be compared to these huge astronomical bodies?

As Aḥmed Shākir (may Allah have mercy on him) stated in his footnote on (Al-Musnad) by Imām Aḥmed 9/29 (6178).

The truth is that the story is not refuted like this, because the mind does not accept it. Because the Creator (May He be glorified and exalted) is Most Capable of everything and His power has no limits, and He, glory be to Him, is not incapable of making an atom of any size He wishes. Therefore, the story is repelled, including an insult to the infallibility of the angels. Allah Almighty knows best.

See: Ḥashiyat al-Ḥumayd ʿAlī (Sunan Saʿīd ibn Manṣūr)) 2/594.

However, ʿUmayr ibn Saʿd said: They are beaten with iron whips.

It is narrated that a man sought to learn magic and approached Hārūt and Mārūt, finding them suspended with their feet up, their eyes blue, and their skins black.

It was narrated that a man wanted to learn magic, so he went to Hārūt and Mārūt and found the legs tied and their eyes were blue, and their skin are black,

There was only a distance of four fingers between their tongues and the water, and they were being punished with thirst. When the man witnessed this, he exclaimed, "There is no deity except Allah," even though he was forbidden from mentioning the name of Allah.

When Hārūt and Mārūt heard his words, they asked, "Who are you?" He replied, "I am a man from among the people."

They asked, "Which nation do you belong to?" He said, "I belong to the nation of Muhammad." They asked, "Has Muhammad been sent?" He replied, "Yes." They exclaimed, "Praise be to Allah!" and showed signs of happiness. The man asked, "What makes you so delighted?" They replied,

"He is the Prophet of the Hour, and the end of our punishment is near."

They said: the angels ask forgiveness for children of Adam.

[288] Abū al-Makārim Nāṣir ibn Muḥammad al-Anṣārī informed us: Abū ʿAbdullah Muḥammad ibn Makhlad narrated to us: Abū Jaʿfar Aḥmad ibn ʿUbayd ibn Nāṣiḥ al-Mu'ddib narrated to us: Muḥammad ibn Muṣ'ab al-Qarqsānī narrated to us: Al-Awzā'ī narrated to us: I have been told that Gabriel came to the Prophet (P.B.U.H), so the Prophet (P.B.U.H) said: "O Jibrīl, describe to me the Hellfire."

Jibrīl said, "Indeed, Allah, the Mighty and Majestic, has commanded it to be kindled for a thousand years until it turned red, then it was kindled for a thousand years until it turned yellow, then it was kindled for a thousand years until it turned black. So now it is black, dark, and its flame and embers do not illuminate."

Jibrīl continued, "By the One who sent you with the truth, if a garment from the garments of the people of Hellfire were displayed to the people of the Earth, they would all die. And if the sins from its drink were poured into

the water of the Earth, it would kill whoever tasted it. And if an arm from the chains mentioned by Allah the Mighty and Majestic were placed upon the mountains of the Earth, they would melt and not ignite

And if a man were to enter the Fire and then come out of it, the people of the Earth would die from the stench of his smoke, his disfigurement, and his bones."

Upon hearing this, the Prophet (P.B.U.H) and Jibrīl wept.

Jibrīl said, "Are you weeping, O Muhammad, while Allah has forgiven you for what has passed of your sins and what will come?"

The Prophet (P.B.U.H) replied, "Should I not be a grateful servant? And why do you weep, O Jibrīl, while you are the trustworthy spirit, the trustworthy in the revelation of Allah?"

Jibrīl said, "I fear being tested with what Harut and Marut were tested with, as it is he who prevented me from relying on my position near my Lord, and I would have felt secure against His plan.

They continued weeping until it was called from the heavens, 'O Jibrīl and O Muhammad, indeed Allah has granted you security from disobeying Him, so He will not punish you.'

Thus, Muhammad has been favored over the prophets, just as Jibrīl (P.B.U.H), has been favored over the angels of the heavens." (1)

Then, He (Glory be to Him) said next: {The two angels never taught anyone without saying}, referring to the two angels.{Min} is relative, namely, they would not teach magic to anyone without saying: {We are only a trial}, that is what Allah Almighty said:

(1) [288] The assessment of the reliability of the chain of transmitters:
Its chain of transmission is weak because it is Munqaṭiʿ, also Muḥammad ibn Muṣ'ab has been weakened by the scholars in Al-Awzā'ī. Allah knows best.
The authentication of the Ḥadīth:
Abū Nuʿaym reported it (Ḥilyat Al-awliyāʾ) 6/147 (8120) via Muḥammad ibn Makhlad, on the authority of Aḥmed ibn ʿUbayd, on the authority of Muhammad ibn Muṣ'ab Al-Qarqsānī, on the authority of Al-Awzā'ī. This is in the context of a long story, and what the author mentioned is part of it.

{We are only a trial}, meaning: a test and a blight, so {Do not fall into disbelief}, by learning magic.

The Fitnah originally refers to test. The Arabs used to say: I tested the gold and silver if you put them into fire to distinguish the good from the bad, and the sun tested the stone if it made it black.

However, al-Fitnah here is mentioned in singular form, although they are two, because the term 'Fitnah' is an infinitive, and the infinitive neither be used as dual nor plural, as His statement,{And on their hearing}[2:7]

According to the muṣḥaf of Ubayy: (And the angles would not teach anyone except they would say to him: We are a trial, so do not fall in disbelief seven times).

On seeing these deeds, the residents of the heavens began to find fault in the sins being committed by the dwellers of the earth like disobeying Allah and making false allegations against Him.

As-Suddī and ʿAṭāʾ said: If someone refused anything other than learning, they would instruct him to bring some ashes and urinate on them. Then a bright light would emerge from them into the sky. That is knowledge, and he would see something black until his ears are filled with smoke-like sounds, which is the wrath of Allah, exalted be He.

Mujāhid. said: No one can reach Hārūt and Mārūt, and there is a difference of opinion between them (the scholars) regarding each and every matter.

Yazīd ibn Al-Aṣam said: Al-Mukhtār has been asked:

Does anyone see Hārūt and Mārūt today?" He replied, "Since the destruction of Babylon, no one has seen them."

Qatādah is of the view that there are two types of sorcery, one can be taught by the angels and the other can be taught by Hārūt and Mārūt that is what Allah Almighty stated: {Yet people learned ⌜magic⌝ that caused a rift ⌜even⌝ between husband and wife}: that is, they would sow dissension between each one and make him dislike the other.

The term {Al-Mar'} has four dialects: Al-Ḥasan recited it: (Bayna al-Marri wa Jawgih), with Fatḥah of Meem and duplication of Rāʾ, as substitution of Al-Hamzah.

Az-Zuhrī recited it: (Al-Mur'i) with Ḍammah of Mīm and Hamzah. However the others recited it {Al-Mar'i} with Fatḥah of Mīm and Hamzah.

As for how they would learn the magic, there has been a report about it: [289] Al-Qaḍī Abū Bakr Aḥmad ibn al-Ḥasan ibn Aḥmad ibn Muḥammad ibn Ḥafṣ al-Ḥarashī, informed us: Abūl ʿAbbās Muḥammad ibn Yaʿqūb Al-ʻUmawī narrated to us: Al-Rabīʿ ibn Sulaymān narrated to us: ʿAbdullah ibn Wahb narrated to us: Ibn Abī Az-Zinād informed me, on the authority of Hishām ibn ʿUrwah, on the authority of his father, that ʿĀ'ishah, the wife of the Prophet (P.B.U.H) said:

"A woman came to me from the people of Dawmat al-Jindal. She came in search of the the Messenger of Allah (P.B.U.H) after his death to inquire about something she practiced of sorcery and she had not carried it out.

ʿĀ'ishah said to ʿUrwah: "O my nephew, I have seen her crying when she did not find the Messenger of Allah (P.B.U.H), so that I felt pity for her. She said: I fear that I might be doomed.

She said: I had a husband who was absent from me, then an old woman entered upon me and I complained for her about that, so she said: If you do what I command you, I will make him come to you. When the night came, she brought me two black rams and I rode one of them, and she rode the other,

it was not long until we reached Babylon, so we found two men, who are clung with their foot.

They asked: "What brought you here?" I said: "I came to learn magic." They said: "We are but a trail, so do not fall into disbelief, and come back, however, I refused, then they said to me: "Go to this oven and urinate in it, and I did, yet I was so scared that I did not, so I came back to them. they said: "Have you done this?" I said: "Yes," they said: "Have you seen anything?" I said:

"No, I saw nothing, then they said:

"You lied, you did not do that, do that, come back to your country and do not fall into disbelief, and you are in charge of your affairs." She said: "I refused."

refused." Then they said: "Go to this oven and urinate in it, so I went to it and urinated in it, hence, I saw a horseman masked in iron came out of me until he went up to the heaven, and it was far away from that I could not see him. Then, I came to them and said: "I have done as you said." The asked: "What did you see?" I said: I have seen a horseman disguised in iron who had come out of me.

They said: You told the truth that is your belief, it came out of you, go, I said to the woman: By Allah, I know nothing about that, and they said noting to me." She said: "You will get whatever you want, take this wheat and sow it, so I did, then I said: grow up, it grew up. I said: became ripe, so it was, then I said: be rubbed, so it was rubbed, then I said: grind it, then it became grinded, then I said: bake it, so it was baked. When I saw that I get everything I want it, I feel remorse and regretted of what I had done. By Allah, O Mother of the Believers, I have never done anything, and I will never approach it (1)

As for the permissibility of teaching magic to the angels and the correct interpretation of the verse, some have said that they did not intentionally teach magic. Instead, they would describe it and mention its falsehood, commanding people to avoid it. "A'lam" (instructed) and "allama" (taught) have the same meaning. There is wisdom in this, which is that if someone

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(1) [289] The assessment of the reliability of the chain of transmitters:

Its chain of transmission is Ḥasan, its narrators are trustworthy, except for Ibn Abī Az-Zinād, who is (Ṣadūq) Ṣadūq, and he narrates here on the authority of Hishām ibn ʿUrwah and he is the most reliable of the people in it.

The authentication of Ḥadīth:

It was reported by aṭ-Ṭabarī in (Jāmiʿ al-Bayān) 1/460-461, Ibn Abī Ḥātim in (Jāmiʿ al-Bayān) 1/213 (1029) and Al-Ḥākim in (Al-Mustadrak) 4/155, and Al-Bayhaqī in (As-Sunan Al-Kubrā) 8/137 Book: Qassāmah, Chapter: Accepting the magician's repentance and saving his blood with his repentance, from the way of Al-Rabīʿ ibn Sulaymān Al-Munādī, in a similar manner. Al-Ḥākim corrected it, and adh-Dhahabī agreed with him.

It was mentioned by Ismāʿīl al-Ḥirī in ((Al-Kifāyah)) 1/60-61, and Ibn Kathīr in (Tafsīr al-Qurʾān al-ʿAẓīm) 1/532-533, and As-Suyūtī in (Ad-Durr Al-Manthūr) 1/190-191.

Ibn Kathīr said before he mentioned it: It has been reported in this respect, that is, in the matter of Harūt and Marūt a Gharīb (strange) report and an unfamiliar context about that.

Aḥmad Shākir said: It is a strange story. We do not know if this woman believed what she told ʿĀʾishah? As for ʿĀʾishah, she believed that the woman told her, and the chain of transmission to ʿĀʾishah is reliable, and even true.

asks, "What is adultery?" it is necessary to stop him and inform him that it is forbidden. Similarly, the angels inform people and command them to avoid magic after informing and informing them that it is disbelief and forbidden. The wicked person learns from them through their description but ignores their admonition and advice. According to this interpretation, learning magic does not constitute disbelief, but rather practicing it does. It is similar to the fact that someone who knows what adultery is does not commit a sin, but the one who engages in it does.

The other opinion, which is the most correct one, is that Allah, exalted be He, tested people at that time through the two angels. He made the trial regarding faith and disbelief to be accepting the opportunity to learn magic. So, whoever accepted and learned magic would disbelieve by learning it, and whoever refrained from learning it would believe by abstaining.

This is because magic had become widespread in every nation, and the punishment for the two angels would increase due to teaching it. Thus, this becomes a test for both the teacher and the learner. Allah, exalted be He, has the right to test His servants as He pleases, just as He tested the Children of Israel with the river, as mentioned in His saying:

He Almighty said: {Allah will test you with a river} [2:249], This is proven by His statement: (Glory be to Him): {We are only a test}.

Also indicates this. These two opinions were narrated by Az-Zajjāj, who relied on them.

Then Allah Almighty said: "And they are not to harm anyone with it (magic) except by Allah's Will},

Sorcerers never bring harm to anyone except by Allah's leave.

{Min} is a relative particle.

{Except by Allah's will}, except by permission of Allah.

namely, by His knowledge, His decree and His will.

{And they learn that which harms them and profits them not}

ʿUbayd ibn ʿUmayr recited: (Mā Yudhiruhum) derived of Adharra, Yudhirru.

{And they had known}, referring the Jews, {Although they already knew}, referring the Jews, {that whoever buys into magic} those who choose magic,{would have no share in the Hereafter}, meaning: in Paradise.

And they certainly knew that whoever purchases it (magic) will have no share in the Hereafter from the Creator.

Al-Ḥasan.. said:

{Would have no share in the Hereafter},

they will have no religion or standing with Allah in the Hereafter.

Ibn ʿAbbās said: It means they will have no stability or salvation.

Umayyah. said: They invoke destruction upon themselves,

With no salvation or escape, Like shackles from a distant land,

They have no deliverance.

{Miserable indeed was the price for which they sold their souls,

meaning, What they chose from magic, and disbelief over true religion .

what they preferred from magic, instead of faith and following the Messenger.

if only they knew!},

Qurʾān 2: 103 # {If they had believed} in Muḥammad and the Qurʾān, {And feared}, meaning: You should guard yourselves from Judaism and sorcery. {The reward form Allah would have been better}, meaning: the reward of Allah would have been better for them, {If they knew!}

Qurʾān 2: 104 # Allah Almighty said: {O believers! Do not say, "Râʾina." [Herd us!]}

the Muslims used to say to the Prophet Muhammad (P.B.U.H):

O Messenger of Allah, Raʿna , and Arʿina Samʿak, meaning:

Pay attention to us.

meaning " Attend to us" or "Pay attention to us," which was a term of respect and attention.

However, this word had an offensive connotation in the Hebrew language. It is said that among the Jews, its meaning was "Listen to us" or "May you be deaf."

Some even suggest that it implied mockery or derision.

When the Jews heard the Muslims using this phrase, they seized the opportunity and said among themselves,

"We used to secretly insult Muhammad, but let's openly insult him now."

So they would approach him and say, "Ra'ina,

O Muhammad," while laughing among themselves

Sa'd ibn Mu'az, who understood their language, realized their intention and warned them, saying that if he ever heard any of them saying it to the Prophet Muhammad, (P.B.U.H) he would kill that person.

The Jews responded by asking Sa'd if the Muslims themselves did not use that word.

In response to this incident, Allah revealed the verse: {O believers! Do not say, "Râ'ina." [Herd us!] But say, "Unẓurna," [Tend to us!] and listen ˹attentively}, (attend to us)..."

(Qurʾān Chapter2: Verse 104), in order to prevent the Jews from finding a way to insult the Messenger of Allah

(P.B.U.H.) (1)

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(1) Abū Nuʿaym reported it in (Dalāʾil an-Nubuwah) (19) from the way of ʿAbd al-Ghanī ibn Saʿīd on the authority of Mūsá ibn ʿAbdul Raḥmān, on the authority of Ibn Jurayj, on the authority of ʿAṭāʾ, on the authority of Ibn ʿAbbās, saying he mentioned it, on the authority of Muqātil, on the authority of aḍ-Ḍaḥāk, on the authority of Ibn ʿAbbās. And both the two chain of transmissions are weak, as stated above.

Ibn Ḥajar said in (Fatḥ Al-Bārī) 8/163: Abū Nuʿaym narrated in (Dalāʾil an-Nubuwah) with a very weak chain of transmitters on the authority of Ibn ʿAbbās, he said: So he mentioned it. It was mentioned by As-Suyūtī in ((Lubāb an-Nuqūl)) (p. 19) and in ((Ad-Durr Al-Manthūr)) 1/195, and he attributed it to Abū Nuʿaym in (Dalāʾil an-Nubuwah)). And Abū Nuʿaym reported it in (Dalāʾil an-Nubuwah) 1/44 (6), and al-Wāḥidī in (Asbāb an-Nuzūl)) p.36 from the way of ʿAṭāʾ on the authority of ibn ʿAbbās.

And its chain of transmission is very weak because it is from the narration of ʿAbdul Ghanī ibn Saʿīd ath-Thaqafī, on the authority of Mūsá ibn ʻAbul Raḥman ath-Thaqafī aṣ-Ṣan'ānī, on the authority of ibn Jurayj, on the authority of ʿAṭāʾ, on the authority of ibn ʿAbbās.

Ibn Ḥibbān Mūsá attributed this to the fabrication of the Ḥadīth, and ʿAbd al-Ghanī ibn Saʿīd is weak, as in (Al-ʻAjab fī Bayān al-Asbāb) by Ibn Ḥajar 1/220, 344. Details of this have been presented in the chain of transmission (4).

ʿAbd al-Razzāq reported it in ((Tafsīr al-Qurʾān)) 1/54 on Ma'mar and al-Kalb's authority:

There are three readings for this word

Al-Ḥasan recited it: (Rāʿinan) with Tanwīn, meaning: a careless saying, it is derived of Al-Ruʿūnah, so the noun was omitted and the adjective remained.

It is similar to what the poet said:

'And there is no day like the day (in its filthiness)

I remained'

'As if me and my companions were on a barren land'

He meant a barren deer's horn,

omitting the noun and keeping the descriptor.

Ubay ibn Kaʿb recited it (Raāʾoonā) in the plural form.

The general reading is 'Raʾina' in the singular form, which means 'pay attention to us' or 'listen to us.'

It is said: Arʿā, Rāʿāhu. and Arʿāhu.

'Āfahu. and Anʾfāhu. (May Allah forgive you).

'He paid attention to something and considered it,'

similar to saying: 'May Allah heal and pardon him.

Mujāhid said: {Do not say Rāʿinā}, meaning: Do not disagree.

Yamān said: Rāʾinā refers to desertion.

Al-Kinānī said: It means evil.

{But say: "Unẓurna," [Tend to us!] and listen ˹attentively}

Ubay ibn Kaʿb recited it: as 'Anzurna'. by omitting the letter 'alif' (a).

It means 'Delay us' or 'Wait for us.'

{O believers! Do not say, "Rāʿinā." [Herd us!] But say, "Unẓurna," [Tend to us!] and listen ˹attentively˺."}[Qurʾān: 2: 104]

He replied: They used to say: Listen attentively to us. He said: So the Jews would come and say something like that mockingly, so Allah said:

{But say, Unẓurnā," [Tend to us] and listen attentively."} [Qurʾān: 2: 104] And from the path of ʿAbd al-Razzāq, it was reported by aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 1/470, and he did not mention al-Kalbī.

There are other reasons for the revelation of the verse. Aṭ-Ṭabarī mentioned it in ((Jā miʿ al-Bayān)) 1/469, and Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 1/317-319, and As-Suyūtī in (Ad-Durr Al-Manthūr) 1/195-196.

The general reading is connected, meaning 'Look at us,' omitting the definite article.

Like what the poet said:

a poet composed in this:

Their beauty are so apparent as

the deer look at the tooth-stick tree.

It was said: Wait for us and take care of us.

It is also said that its meaning is 'Wait for us' and show patience with us

'Imrī' al-Qays composed:

'If you wait for me for a while

It will benefit me with Umm Jundab'

Umm Jundab' refers to Injustice and treachery

Mujāhid said: its meaning is 'Make us understand.

Yamān said: 'Explain to us.

{And hear}, means what you are commanded (to obey).

And it means 'Obey,' as obedience is under hearing.

{And the disbelievers will suffer a painful punishment},

means the Jews."

Qurʾān 2: 105 # Allah Almighty said: {The disbelievers from the People of the Book}, the verse. When the Muslims would say to their allies of the Jews: Believe in Muḥammad (P.B.U.H), they would say: what you are calling us to follow is not better than what we are following, and we wish it would be better, accordingly Allah Almighty sent down denying them:

{they would not like}, they did not want nor hope, {Those who disbelieved from among the People of the Scripture}, referring to the Jews, {nor the Polytheists} it occurs in genitive in wording by coordination on nominative and in the meaning by his verb. It is similar to Allah's statement: {All living beings roaming the earth and winged birds soaring in the sky are communities like yourselves} [6:38]

The phrase "that any good should be sent down to you from your Lord" means any good. It is similar to saying: "No one has given me anything."

The word "min" (from) in it and its derivatives have a broad usage, and they are numerous in the Qurʾān.

{Would not want you to receive any blessing from your Lord},

meaning: good, as you say: No one has come to me, (Min) is a relative particle, it is often repeated in the Qurʾān.

{But Allah selects whoever He wills for His mercy},

The word Ikhtiṣāṣ (singles out) is stronger than al-Khusūs (specifically choosing) because singling out is for oneself while specification is for others.

{For His Mercy}, referring His Prophethood, {Whatever He wills}, so He attributed it to Muḥammad (P.B.U.H.) {And Allah is the Lord of infinite bounty}.

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